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CHRONICLE

The War.—The details of the attacks made on the two sides of the great German wedge that points toward Paris and has its apex south of Noyon, between the Oise and the Aisne, indicate two substantial gains by the Allies, one in Artois and the other in Champagne. These attacks were made simultaneously, and were preceded by an artillery fire that had rained shells on the German trenches and defenses all along the line from the coast to the Vosges for more than two days.

In Artois the artillery had been especially active from Vermelles to Ecurie, but to prevent the Germans from concentrating their attention on the real point of attack, an assault was made by the British and French infantry from Ypres to Arras. After three days of severe fighting the British captured Loos and Hill 70, and the French took Souchez, Hill 140, and the heights of Vimy. These two successes have brought them within two miles of Lens on the north and within four miles on the south. They are now dominating both the town itself and all the German positions to the west of it, and as a consequence unless the Germans can retake the places they have lost, a thing they so far have failed to do in spite of very determined efforts, they will have to retire to the east of Lens.

A similar movement in Champagne carried the French forward more than three miles on a front of fifteen. Heavy artillery fire having destroyed both wire entanglements and trenches, the French, while attacking from Reims to the Argonne, concentrated heavy forces from Auberive to a point to the east of Massiges, and then by infantry assaults carried the first and later parts

of the second line of German defenses, capturing Suippe, Le Mesnil, Beausejour, Tahure, Massiges, and Ville-sur-Taube, thus arriving within striking distance of the very important railroad that runs between Bazancourt and Challerange. This railroad seems to have been the object of the attack, as it is the main line of German communications in Champagne. The Germans have been making strenuous efforts to dislodge the French from their new positions, but without success. Counter-attacks by the Germans at other places, especially south of Noyon and in the Argonne, have also failed.

Whether it be that the expected bad weather, which has set in along the northern Russian battle line, has seriously impeded military operations, or that an enforced weakening of the Austro-German forces in the east has been the result of the renewed offensive of the Allies in the west, it is certain that the Russians are now holding their own. In the vicinity of Dvinsk they are reported for the most part to have taken the offensive. Further south they have extricated the Vilna army from another danger which menaced it owing to the fact that the Russians had to fall back from the Lida-Baronovich railroad. In Volhynia, however, they have lost Lutsk, and have failed in their attacks near Tarnopol. The general situation has not changed.

Although none of the Balkan States have taken any step that commits them irrevocably to entrance into hostilities, the war cloud has by no means lifted. Both Greece and Bulgaria have renewed their official declarations that their mobilization, which is actively proceeding, is merely precautionary in nature. Bulgaria, however, is said to have proclaimed martial law, to be hurrying on the construction of defenses along the Ser-

Less Activity in the East

The Balkan Situation

bian boundary, and to be moving troops towards the Rumania frontier of Dobrudja, which Bulgaria had to cede to Rumania at the close of the second Balkan war. A deputation from the Rumanian Parliament waited on the Premier, and demanded that immediate steps be taken to prepare for war. M. Bratiano replied that the Rumanian Government was of the opinion that the time for mobilization had not yet arrived. At Petrograd M. Sazanoff, and at London Sir Edward Grey, have publicly stated that Serbia, in the event of an attack by Bulgaria, would be defended by the united strength of the Allies. Meanwhile Austrian and German officers are said to be arriving at Sofia. By some this is interpreted as a strong indication of Bulgaria's intention of joining the Central Powers, as a similar report was current with regard to Turkey just before she made her attack on Russia. Russia evidently has no doubt of Bulgaria's intention. On October 3, she instructed the Russian minister at Sofia to present to Premier Radoslavoff an ultimatum declaring that:

The Russian Minister, therefore, has received orders to leave Bulgaria with all the staffs of the legation and consulates, if the Bulgarian Government does not within twenty-four hours openly break with the enemies of the Slav cause and if Bulgaria does not at once proceed to send away officers belonging to the armies of the States which are at war with the Powers of the Entente.

To add weight to the ultimatum a Russian fleet appeared off Varna, and the Allies landed troops at Salonica. As Bulgaria has not complied with Russia's demands, her entrance into the war is taken for granted.

Austria.—Civilization is everywhere rising up anew from the desolated wastes of Galicia. No city, no village, no field, no forest has been spared by the ravages of war. Though many of the railroad

Renascent Galicia stations are still in ruins, endless trains are constantly passing through the land, new bridges are spanning the rivers and the fields are again under cultivation. In the place of native workers thousands of Russians are everywhere employed. The large cities have resumed their activities and business houses are gradually being filled with new wares to answer the large demands of the soldiery. The small towns have suffered most severely, but here too there is renewed life and the national banners are raised over houses and ruins of houses where the returning fugitives find shelter. In ever greater numbers fugitives are coming back to their former homes and the work of renovation is at once begun. Children are described playing upon the shattered fortress where tens of thousands had but recently shed their life's blood. Private charity is cooperating with the Government in helping to make possible this vast work of reconstruction. At Grodek or Lemberg, "where streams of blood flowed and the soil is sown deep with the dead," the crops have already been harvested.

China.—Early in September rumors came that Yuan Shi-Kai was making the Chinese Republic an Empire again, and that Vice-President Li-Yuan-Hung had resigned his office. Later advices denied, however, that the Vice-President had retired, though it was admitted that only the form of a republic was to be maintained, for there was to be a "permanent and hereditary" presidency. In a letter recently given out by the Chinese Minister at Washington, President Yuan admits that "many citizens from the provinces have petitioned the acting Li Fa Yuan to change the form of government," but says:

*Is a Monarchy
Coming?*

I regard the proposed change as unsuitable to the country's circumstances. If it is decided upon hastily, serious obstacles will arise. The citizens' object is naturally only to strengthen the foundation of the State and increase the prestige of the country. If the opinion of the majority is consulted, good and proper means undoubtedly will be found.

Everything indicates, close observers say, that a monarchical form of government with Yuan as king, "permanent president," or what you will, is to be established before long in China. Though Yuan is reported to be opposed to the change, memorials are pouring in from political and commercial bodies in all parts of the country, asking for a restoration of the monarchy, and provincial officials and the higher officers of the army favor the change. A monarchy, it is felt, best meets the traditions of the nation. The recent troubles with Japan are considered largely due to the fact that China is a republic. It is perfectly clear that Yuan Shi-Kai, owing to his strong personality, has given the country a more honest and efficient administration of affairs than was enjoyed under the Manchus, and as everybody sees how hard it will be to find a fit successor for him, Yuan will probably be persuaded to be "permanent president."

Germany.—The departure of the Bulgarian students from Berlin in a special train was the occasion of an enthusiastic demonstration in which German and Bulgarian students fraternized. When the national songs "Deutschland, Deutschland über alles" and "Schumi Maritza" had been sung the Counsel of the Bulgarian Embassy, Nikitorow, pointed to the example set by Germany and exhorted the students ever to keep this in mind. The President of the German-Bulgarian Association, Professor Kastner, expressed his conviction that Czar Ferdinand would soon be Czar not merely of Bulgaria but of all Bulgarians. The son of the Bulgarian Premier likewise departed from Berlin. Another scholastic and national celebration was that held by the Berlin school children on October 2, in honor of the sixty-eighth birthday of Field Marshal von Hindenburg. A colossal wooden statue of the great leader had recently been erected near the column of victory and is known as "the iron Hindenburg." Iron, silver and golden nails are driven into this for the benefit

*Two National
Demonstrations*

of a fund raised for the East Prussian district ravaged by war. Five marks are paid for an iron nail and larger donations are given for silver and golden nails. Thousands of children gathered and all drove nails into the statue. In other cities likewise Hindenburg celebrations were held and the papers expressed the earnest desire of the nation that their popular hero might crown his work and for long years enjoy the fruits of a lasting peace.

Great Britain.—Professor C. H. Oldham writing in *Studies*, sets forth some interesting statistics in war finance. According to him, if the war lasts till March 31,

1916, public expenditure, ordinary and war, will be 1,132.6 millions sterling for one year; the present public

War Finance revenue will bring in only 270.3 millions sterling, so that the deficit will be 862 millions sterling, a sum larger than the entire cost to England of the whole Napoleonic war which extended over twenty-two years. The entire cost to England of all wars from 1688 to 1882 was only 126 millions sterling short of the public expenditure for 1915-16. Professor Oldham then sets down some figures which make clear Great Britain's proportionate expenditure. The five great belligerent nations have 20,000,000 men in the field; it costs seven to eight shillings a day to support one soldier, a daily expenditure on men alone of £8,800,000. The four smaller belligerent nations have 500,000 men in the field: the maintenance of these brings the daily expenditure on men alone up to £9,200,000. At the time of this computation, the war had lasted 400 days, so that all told 3,680 millions sterling had been spent on men alone.

Other expenses added, the war had up to that time cost Europe 7,000 millions sterling, a greater outlay than that made for all the wars fought by all the countries in the world from 1793-1881; they cost only 3,014 millions sterling. Moreover, in thirteen years the five belligerent powers have expended on their armies 2,723.5 millions sterling; on their navies 1,178.7, or not quite 4,000 millions sterling on both. The Kingdom's "credit and debit" follows: In England there is an aggregate property value of 17,130 millions sterling; in Scotland, of 1,960 millions sterling; in Ireland of 780 millions sterling, so that at present the aggregate value for the United Kingdom is over 20,000 millions sterling. In thirty-five years, 1860 to 1895, the aggregate wealth rose by 4,600 millions sterling; in the last eighteen years 1895-1913, it rose 8,064 millions sterling, an average yearly increase of 448 millions sterling; now, the aggregate annual income of the Kingdom is conservatively estimated at 2,400 millions sterling. This year the Chancellor has a budget deficit of 862 millions sterling; the foreign trade account, a further deficit of 350 or 400 millions, so that the entire deficit is over 1,200 millions sterling. These are astounding figures, but despite their size the writer of the article declares that the United Kingdom can stand the strain well enough.

Ireland.—Though the country is feeling the pinch of war in more ways than one, yet few inconveniences are more serious than the increase in prices. Thus raw wool

<i>War Prices and Trade</i>	has increased fifty per cent; flour, over ninety per cent; sugar seventy-five per cent; leaf tobacco from five per cent to fifty per cent; tinfoil, 100 per cent; tins, twenty per cent; cardboard packing cases, ten per cent; transcontinental freight, 275 per cent; cross-channel freight, twelve per cent; insurance, eight per cent; cost of labor, twelve per cent.
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A number of new industries have been established since the war began; in nearly every case they owe their origin to women who determined to "create" employment for girls thrown out of work. Three toy manufactories were set up and are now firmly established. One exports its goods to countries as far distant from Ireland as South Africa, Australia and India. It is amusing to note that one industry specializes in "Teddy Bears" and has already accomplished splendid results." *Studies*, from which these facts are quoted, remarks:

that the majority of Irish industries have been kept fully occupied during the past twelve months; some have experienced an abnormal output; others have worked steadily, producing a moderate output, whilst a small number have found the demand for their manufactures decline. Several new industries have been, or are about to be, established, and they give promise of stability. Whilst it is practically certain that many Irish industries will experience a severe strain when conditions revert to the normal and the overpowering cost of war has to be met, few of them have been adversely affected during the first twelve months of this terrible conflict.

There is at present a great deal of criticism of the War Office for withholding contracts from Ireland. It is pointed out, however, that some of the criticism is unjust. In 1912-13 the annual value of local contracts, i.e., purchases made locally for military purposes, including provisions, forage, etc., was £360,000; the value of contracts placed in Ireland by the War Office, for manufactured goods, etc., was about £134,000. The total value of army contracts placed in Ireland since last August is about £2,110,000; this figure does not include the value of contracts placed locally (except for building works) for such things as provisions, forage, etc. Wherever suggestions concerning organization, made by the War Office, were followed, contracts were given. Thus, in two months a group of Dublin harness-makers turned out 15,000 articles of harness at a cost of £5,000. A representative of the Ministry of Munitions has secured for Dublin a "plant" capable of turning out 5,000 high explosive, eighteen-pound shells a week of 110 hours. Thus Dublin, continues *Studies*, is to have machinery capable of producing 260,000 shells in one year.

Mexico.—Opinions about the recognition of Carranza are freely expressed. Press despatches state that Cardinal Gibbons declares "the recognition of any of the

*Recognition of
Carranza;
A Sad Letter*

present military leaders, especially of Carranza," will not bring peace to Mexico. An ex-President of the stormy republic, Roque Gonzales Garza expresses himself in rather strained English, as follows:

If I were selfish, I should desire for the complete failure of Carranza that his government be recognized, certain as I am that he would prove absolutely incapable in less than a month, and knowing as I do the strong displeasure that will be felt by the revolutionists in Mexico upon recognition by the American Government of a party headed by a man who, next to Huerta, has been the most hated man in Mexico in these latter times. The situation in this case would be terrible, indeed, for the 100,000 men, at least, who compose the army of the Convention, added to all the civilians attached to it, who constitute the great mass of the people who are striving toward the advent of better times which will allow their evolution in all respects, would see their hopes entirely dissipated, and they would not be content to have contributed uselessly with their blood to end at last with a dictatorship much more hateful than that of Porfirio Diaz. I frankly confess that I, myself, am frightened at the prospect of the anarchy which would undoubtedly follow.

Apropos of the same subject the *Outlook* says:

His (Carranza's) personal defects, his lack of any real military ability and his consequent dependence on the generals who at present support him, and his failure really to represent the Mexican people, all make it more than probable that, even if he becomes President and is recognized by foreign countries, his success will be followed only by a new revolution and a new struggle for supremacy between Carranza and one or more rivals.

To this the *New Republic* adds:

The President has insisted throughout that he would not recognize a military dictatorship. The Government which was to receive the moral and financial support of this country must be authorized to take office by an honest election under constitutional forms. Carranza cannot claim any such title to political authority in Mexico, and he does not intend to seek it. He proposes to carry out the social and economic reforms, the need of which has, in his opinion, caused the Mexican revolution, upon his own authority as military dictator, and to postpone the organization of a constitutional government until these reforms are completed. If he becomes acknowledged ruler of Mexico he will certainly pay very little attention to American influence and advice. The President will hardly be able to obtain any assurance from him that Mexico will meet those legal obligations to the citizens of other countries which, if ignored, might provoke subsequent European intervention. Finally, he would have no assurance as to the reality and the permanence of Carranza's own authority. . . . His generals are notoriously insubordinate, and would in many cases prefer to continue their safe and profitable career of military exploitation rather than assist in the final restoration of order. The condition in that part of the country of which Carranza's troops have been in undisputed occupation for over a year is not such as to inspire confidence either in the reality of his authority or in his ability as a pacificator.

This last statement is strengthened by the fact that our State Department has once again warned Americans about the dangers to life in Mexico. Meantime the border-raids continue, unchecked by Carranza, a fact which is weakening the First Chief's prestige, indicating, as it

does, malice or indifference or weakness. His Eminence, Cardinal Gibbons has given to the press this letter signed by two Mexican prelates at present resident in Chicago:

Your Eminence—The Most Reverend Archbishop of Mexico has been officially notified that the penniless religious communities of our unhappy country, especially Sisters and children, they being unable to obtain a living on account of lack of food and every source of money, endure an overwhelming situation that can be ended only by deplorable casualties. There are communities in which both Sisters and children eat but one cup of corn flour and water every morning and evening, and some wild grass they seek and pick up in the field.

The Most Reverend Archbishop, not finding any other way of assuaging such a situation but by an urgent request to unexhausted charity of the American Catholics, has charged us with the honorable commission of entreating your Eminence in the forementioned request. If your Eminence thinks that a personal interview is necessary for getting full reports, we are willing to leave for Baltimore immediately.

What is true of the few Sisters left in Mexico is also true of the great mass of the people.

Spain.—The Moroccan question still faces the Government; three High Commissioners, Generals Alfaro, Marina and Jordana have not been able to settle it. The

*The Moroccan
Question*

financial and military difficulties of the situation are increasing day by day; this year's Moroccan estimates exceed by 15,000,000 pesetas those of last year's Budget. There are at present 70,000 Spanish troops in the colony, yet no substantial progress has been made in the subjugation and pacification of the natives. Every morning brings its list of wounded and dead in what seem to be useless military expeditions and empty victories. The wiser statesmen of almost every party realize that the country can reap little glory and no substantial benefit from such a policy. The Madrid Catholic paper *El Universo*, in a series of well-informed articles, suggests a remedy. If Spain wishes to retain Morocco, to civilize and develop it, it must proceed to the task with a policy of "pacific penetration." Pointing to the civilizing work done in the past by the French missionaries in Syria, Palestine, Egypt, etc., and to the wonders accomplished in Morocco itself and in the heart of Africa by Cardinal Lavigerie and his White Fathers, *El Universo* holds that schools must be built first for the colonists and settlers and gradually for the natives who will soon be won over to a peaceful and orderly life. Model farms and agricultural schools under the management of the Trappists and Carthusians would greatly further such a pacific and truly beneficial conquest. The Mohammedan respects the *marabout*, and the austere asceticism and self-denial of the religious will slowly react upon him. Every sound and practical statesman in Spain realizes that a change must soon take place in the Moroccan colonial policy, and many of them state that the program of the *El Universo* seems, in the premises, to be the correct one.

TOPICS OF INTEREST

The Immigrant and the Church

MUCH effort and more ink have been spent on the question of how to keep the Catholic immigrant faithful to the Church. Prelates and priests and laymen have endeavored to account for our leakage, to remedy it or to explain it away. And the problem becomes more pressing every day. That an overwhelmingly large percentage of those who came to these shores in recent years, are Catholics, 600,000 in every million is the latest estimate, statistics are there to prove beyond serious dispute. From various quarters there is an increasing demand for more money to provide more churches, more schools, more priests. These seem to be the primary and most urgent need. And it is added that thousands, nay millions would have been saved to the Church if in former times churches and priests had been more plentiful. What are the facts in the case?

One must have lived among immigrants and be intimately familiar with their former life, their prejudices and feelings and peculiar state of mind, to form a balanced judgment that will not be an undue stressing of isolated instances, nor run to any extremes not justified by observation. We must save to the Faith every Catholic coming to these shores; as a rallying cry the slogan is beautifully expressive of generous, boundless zeal. In daily life however, it takes on a somewhat different aspect. In the very first place we have to contend with the fact that a large number of those who come to us from Catholic countries are Catholics only by name. At home some of them had altogether forgotten their duties, and in the populous cities with large parishes, their irregular life was almost unheeded. In the country districts, however, where generally Faith is strong and vigorous, social ostracism was sure to overtake anyone neglecting Mass and the Sacraments. There a minority whose faith for various reasons was dead or dying, still held fast more or less to an external profession of Catholicism out of mere habit, and to avoid becoming the butt of their relatives' and neighbors' sharp criticisms. From overcrowded cities and too densely populated rural districts they emigrate. The change of country, of surroundings, of habits of life, the severing of family ties, mean a complete and almost violent rending in twain of their lives. It is so thorough an upsetting of their existence that they are as it were thrown out of their orbit. For us who by virtue of our education have become more or less cosmopolitan, and, having been made acquainted with the various ways of other nations, feel more readily at home among them, it is very difficult to realize how deeply this change affects simpler and less educated immigrants. They face the task of reconstructing their lives from the bottom up, and as if this were not enough, they must do it along new and unfamiliar lines.

In this strange environment they are scarcely known or not at all. Less restraint means greater liberty especially in religious matters. Then they see around them a number of sects holding contradictory tenets in religion, whilst the widest possible gulf separates them from Catholicism. Yet all these men and women are respected, honored and get along in the world. Very often they are the new immigrant's employers, and as far as he is called upon to judge, they are honest, straightforward, obliging. The halo which had hung around Catholicism as the exclusive fountainhead of all righteousness would seem to vanish. The immigrant does not so much analyze these various factors as he feels their combined weight. The kind of religion a man professes appears to make no difference in his life, while from all sides are heard exhortations to mutual tolerance and forbearance. The men in his new surroundings and the religion they profess, or do not profess, are all on the same footing among their fellows, and seemingly also before God.

Now when the immigrant's religious convictions are weakened already, perhaps to the vanishing point, he has very quickly taken the next step: he dispenses with religious duties altogether, and he has a vague feeling that he will make his way in the world as well as thousands of others around him. It is very unsound reasoning. Granted. That point is not my chief concern just now. I am only calling attention to a psychological process that is not uncommon with the immigrant. His wavering convictions receive another serious shock when he realizes that direct financial support is required by the Church from her members. Many immigrants have not formerly been used to the method of church sustenance which calls on everyone to contribute a share of his hard-earned money.

It is largely to better their economic condition that they came to this land of plenty. Now, what the immigrant earns, he has toiled for in the sweat of his brow, and he considers it particularly his to dispose of as he pleases. What in many cases he could never aspire to in the land of his birth, to be proprietor of a home, with prospects of rising even higher in the social scale, he sees within his grasp, and with all the eagerness of his famished soul he strives to become a property owner. It is impertinent on the part of the Church to lay a claim to ever so small a part of his dearly earned wages. To allow the claim is like robbing himself, and the irreligious papers he is perhaps fond of reading harp unceasingly upon this tender string. He concludes that if religion "has to be bought," he will have none of it or at least as little as possible.

That this class is not so numerous as to create cause for very serious alarm, is proved by the existence of the large number of well-equipped parishes called into being, supported and developed by Catholic immigrants. That deep-seated antagonism to this rule leads others astray, is none the less true, and but further confirms the contention that we can never hope to get or to keep each

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3600

and every Catholic immigrant as a faithful member of the Church.

Above all there is that altogether elusive factor that does not lend itself to compression into statistical tables, and yet it does account for a certain amount of leakage and fruitless labor on our part: the perversion of the will. The Lord did not save all of his chosen people: He offered them salvation but they obstinately refused His means of grace. Among Catholic immigrants this same dire consequence of original sin has equally free scope. And against obdurate perversity all our exhortations may prove as powerless as were those of the Saviour. In all such cases atheistic papers and immoral living do their work thoroughly and well. That some unfortunates deliberately choose to die outside the Church of their Baptism, even when the means of conversion are put at their disposal on their deathbed, many a priest can bear witness. I have purposely refrained from an invidious mentioning of any particular nationality, because the above causes, as trite and commonplace as they are fatal in their results, react to a greater or lesser degree on all.

Over against these who came to us practically lost to the Faith, there is the vast majority of immigrants whose convictions are unassailable, and who remain staunchly loyal to the Church whatever befall. Provided with school and church and priest, they will support them all, sometimes a little grudgingly, most often to the limit of their scant resources. When far away from church, they will travel miles to attend one, and leave no stone unturned to surround themselves and their family with Catholic influences. In the past, and even at present in very remote districts some of these have become indifferent, and their children, not they, join a Protestant congregation near at hand. The continued deprivation of all religious nutriment for lack of church and priest is the obvious cause. Theirs is a spiritual starvation unto death, a pitiful condition indeed, and they have perhaps the first and strongest claim on our sympathy and assistance.

We have thus far considered only the immigrant himself. If we go a little deeper into the question and ask how far the first and second generation of immigrant descent have remained attached to the Church, we shall find that they are to a large extent what the influence which shaped the life of their parents made them, plus the superadded evils resulting from mixed marriages and non-Catholic schools, and these are so serious that they demand an investigation of their own. Assume that one immigrant family has fallen away. Suppose there are five children, each of them marrying and having three children: in the second generation we are most likely to have twenty-five ought-to-be's. Suppose a thousand families in this case, and the result in the course of years is so unpleasant to contemplate that it makes us cast about instinctively for the most efficient and the most quick-working remedies.

To come back to our initial assumption: we must save every Catholic immigrant coming to these shores. The obvious answer is: we never can. But knowing the reasons, many of our failures need not be laid at the door of any one person but the immigrant himself, and our ill-success in some cases need not discourage us in any way. We must have more churches, more schools, more priests, and money must be more freely given to support them. These are essential to even the smallest measure of success. Yet we must also learn our limitations: money with all that it makes possible is by no means the standard by which to gage our accomplishments; the lack of it is not the sole explanation of our losses. Steadfastness in the Faith is primarily determined by two conflicting agencies: free will and Divine grace. If he is to remain attached to his religion amidst the greater dangers of his new surroundings, the foreign-born Catholic should be more thoroughly grounded in it before his arrival among us. And when he is in our midst, prayer and self-denial deserve to be emphasized as two indispensable conditions of success.

J. B. CULEMANS.

Woman Suffrage*

WHEN the basic issue in the discussion of woman suffrage is reached, it is clearly this: Shall the family maintain its place as the unit of civil society, or shall the State establish the individual as its unit, without regard to sex? There is no mistaking the ground of this dispute once the vast amount of superficial argument is swept away from the propaganda of "Votes for Women." The notable advocates of political, economic and sex equality set forth their doctrine with a boldness which leaves no possible doubt that the Christian family is flouted. Sex functions and appetites are assumed to be merely personal concerns, as a preference for beef-steak today and fried fish tomorrow. So the law of sex independence is set down without the slightest reference to, or regard for, the Decalogue.

Broadly speaking, the advocates of woman suffrage have had the sociological field all to themselves, as really competent opposition has been rare. Indeed, no truly scientific defense of the family can be put forth by those who deny the indissolubility of the marriage bond as the foundation of the State. For, if God is not the author of the family as a moral body having one head, not two, the matter is not clarified.

Only a slight barrier is set up by those who, for love of country or for love of home, oppose votes for women, as sentimental rather than scientific reasons guide their course. Nor is humanism a cure for Feminism, for the race comes first and God not at all. These defenders confuse rather than illumine the subject, making it appear an endless discussion with the truth past finding out. Of

*The first of a series of six articles.

course, from the Pragmatists, to whom racial experience is the one only mode of discovering the road to national well-being, there is no help, for the race must come to an end before men know what it is best to do, or how best to do it. No, to these various groups we may look for keenness, but not for wisdom, as they acknowledge no voice which speaks with authority but their own, and no bed-rock of truth upon which to discover that it is God's will that makes the family a moral body and so consequently the necessary unit of civil society.

Everybody sees that the family is hard pressed, some with horror, other some with trembling and with doubt. But those taking the offensive openly express satisfaction at seeing their philosophy of free-love, divorce, political equality, economic independence and sex freedom riding rough-shod over what they are pleased to view as the stupid conventions, the industrial, political and sex slavery which heretofore has kept woman from coming into her own. These morbid but sparkling minds look to see the superman born and bred when what is now well in the green shall be rotten ripe.

If the opposing forces were sharply divided, the whole Feminist movement were as an open book to the right-minded. As it is, a tangle of depraved opinion and sound thought seems in hopeless confusion. Nevertheless, the leaders of the two camps know what the fight is about: Shall God's word stand as to the creation of man and the relation of the sexes or shall modern Materialism set up a mode of human life not fit for the dogs? Shall we have marriages, or progressively, after trial marriages, no marriages; with women equally free with men to earn their own living, if they prefer, at the "trade of motherhood?"

Alas that a babel of voices clamoring for woman's rights should so bewilder the mind of the populace, and that so much progress should have been made towards the desolation that pseudo-science has in store for her! It was love of God and obedience to law that rescued woman from the fate of the heathen world and it is nothing else than Christianity that shall save her from neopaganism.

No secondary principles will do in her defense. Neither regard for the race nor love of country is the first term in right reason. If it were, creation is before the Creator and Caesar before God. Still less is love of home the basic reason for defense of the family as the unit of the State, else affection is set above reason. But the case is worse yet when the Ten Commandments are equal with human reason. Thus one may enter the thick of confusion by following a distinguished Englishman who graciously grants to one free man as much right to "disbelieve the Bible" as to another the right to "disbelieve the Origin of Species." Truly this is "fair-play" run mad! For God has lost His authority over His creation once a man has a right to disbelieve the Book of Genesis; or, to put it negatively, as much right to discredit God's own story of creation with mankind as its

crowning glory, as he has to disbelieve an already scientifically discredited theory of man's origin.

We may indeed grant that a man has the power of maintaining a perverse attitude of mind, on any subject, but no man has a right to do so, for it is a violation of his own rational nature. It puts non-reason and reason at par. With God's authority on a level with Darwin's, both woman's rights and woman's wrongs would be past finding out.

But neither religion nor science will have it so; for science has no knowledge in conflict with the testimony of God. There is no warrant for the popular notion that complete sex independence is the highest stage of human evolution. But the positive conviction that God has told His children how man came into this world and what our rights and duties are as men and women within human society, which is more or less responsive to His love and more or less obedient to His law, has warrant not alone by faith, but by science also.

Every department of human life shows the necessary cooperation of men and women. If we take the whole sphere of human action, and intellectually separate it into its four grand divisions, the civic, the economic, the social and the domestic, it may be seen that two of these departments naturally fall under the direction of men and the other two fall under the direction of women. While, if religion, good will among men, ceases to dominate the whole sphere, disorder is prevalent.

The history of all ages tells the same story. The home and social intercourse are organized and maintained by women, while politics and commerce naturally fall to the lot of men. No man ever made a home, that is the task of the woman, wife and mother. But who shall say that home is home without the husband and father? So it is with society. What woman ever achieved distinction and leadership with men as her rivals? Yet were men altogether absent, zest would be absent from the social environment and public opinion nil. Certainly the home and social intercourse are indispensable divisions of civilization. And although women lead, men have a secondary but a necessary part to perform. Women supply the comforts and graces, while men exhibit their power by supplying the material means. So with infinite beauty and strength are the characteristics of these *twain that are one*, made complementary in the building of human association.

In politics and commerce it is just the opposite. Men take to state-craft as a duck to the water, by right of natural fitness. Yet many a laurel worn by the great was plucked with the assistance of women. So with business enterprise, it is man's world, by all the signs of right reason. Yet the successes are won with the aid of women; and for the family. If, then, men and women insist upon changing the natural order, disorder will be the result.

Surely it should be simple enough that the halves of the one race have their natural tasks, designed by our

Creator, for the maintenance of civil society. If we ask the science of biology as to the natural fitness of men and women, the tale is plainly told, for structure denotes function. The man's part is the positive, the projective force in life, and the woman's the receptive, the conservative force. If we go to Divine authority, to the one authentic record of human history, it tells us that this was meant to be so: "God created man to His own image: to the image of God He created him: male and female He created them." The man to lead, the woman to help.

What then, shall the demand of "equal rights" stand upon but a rebellious attempt to undo God's plan and make up the duties of the race after their own vain-glorious pattern?

MARTHA MOORE AVERY.

The Catholic Press of Australia and New Zealand

WE have not yet been fortunate enough in these southern lands to enjoy the advocacy of a Catholic daily journal; but the principal cities have weekly newspapers thoroughly loyal to the Church and sturdy defenders of her interests, which in size, illustrations and other important particulars are much superior to similar publications of the Protestant denominations. Our oldest paper is the Sydney *Freeman's Journal*, founded in 1850 by Archdeacon McEncroe, who acted as its first editor. On October 15, 1914, it completed its sixty-fourth volume, and it claims to be the recognized Catholic and Irish organ of the Commonwealth. The *Catholic Press* is another excellent Sydney paper; its first issue appeared in 1895. The largest Catholic journal in Melbourne, the *Advocate*, owed its origin in 1868 to some zealous laymen and priests. The price of these three weeklies was at first 6d., but for some years they have been sold at 3d. a copy. The *Tribune*, a smaller and energetic Melbourne journal, is published at 1d. It issued its first number in 1900. The other Catholic newspapers are the following: in Launceston, Tasmania, the *Monitor* (1d.), an amalgamation in 1894 of the Hobart *Catholic Standard* and the Launceston *Morning Star*; in Perth, Western Australia, the *W. A. Record* (1874); in Adelaide, South Australia, the *Southern Cross* (1889); and in Brisbane, Queensland, the *Age* (1892), and the *Catholic Advocate*. The *New Zealand Tablet* was founded in 1873 by Bishop Moran, of Dunedin, N. Z. It is one of our best papers. The present Bishop of Auckland, N. Z., the Right Rev. Henry William Cleary, was its editor until his consecration in 1910. All our papers maintain a strenuous fight against the godless secular system of State primary instruction which is established by law in Australia and New Zealand.

The *Austral Light* is the chief monthly magazine. Large in size, illustrated, and well printed, it began its career in January, 1892, and during its early years it had but a struggling existence. However, in 1899, the Most Rev. Dr. Crass, Archbishop of Melbourne, and a number of the clergy took charge of it, and it became ecclesi-

astical property. Since then it has prospered, and its literary excellence was recognized by the late Canon Sheehan, and by the Rev. M. Russell, S.J., editor of the *Irish Monthly*. There are three other monthlies, namely, the *Australian Messenger of the Sacred Heart* (1887); the *Annals of Our Lady*, and the *Garland of St. Joseph*.

A quarterly review, entitled the *Australian Catholic Record*, was founded in 1894 by Cardinal Moran, Archbishop of Sydney, and published high class articles on subjects of ecclesiastical and general interest. A small religious quarterly, the *Madonna*, is issued by the *Australian Messenger* office and is devoted to promoting devotion to the Blessed Virgin. Its first number appeared in November, 1897. Annuals are published by a number of Catholic colleges and convent secondary schools.

In consequence of a resolution passed at the Second Australasian Catholic Congress, held in Melbourne in 1904, an Australian Catholic Truth Society was formed under the presidency of the Archbishop of Melbourne. Up to the present, this Society has printed over 200 pamphlets, a large volume of Archbishop Carr's "Lectures on the Church" and an admirable "Australian Prayer Book"; of the last mentioned 25,000 copies have been sold. In some of the principal cities of the United States the Australian Catholic Truth Society's short and clear publications are well liked and several of them have been reprinted. Several series of granduated readers have been printed for the classes in our primary parish schools, the pupils of which are efficiently taught by Christian Brothers, Marist Brothers, Brothers of the La Salle Institute, and zealous Sisters.

M. J. WATSON, S.J.

The Propagation of the Faith

A GLORIOUS task devolves upon the Catholics of America. It is their mission, humanly speaking, to save from collapse or utter ruin numerous dioceses, vicariates or prefectures in the field afar. Always poor and needy, these distant missions are now absolutely crippled in men and money, owing to the war. In answering the appeal made to them the Catholics of America can repay a long standing debt of gratitude. In 1822 the infant Church of this country was the first beneficiary of the Society for the Propagation of the Faith. The organization, then newly founded, collected during that year about \$4,000. Two-thirds of this money was given to the missions of Louisiana and Kentucky. Since then the various missions in the United States have received more than \$6,000,000. Their contribution hitherto has been a little over \$3,000,000.

The yearly collection of the Society before the war amounted to about \$1,300,000. This sum, when divided among the various missions, with their 6,000 priests, Brothers and Sisters, all dependent upon Christian charity for their support, afforded less than \$30.00 a year to each worker. Private charity offered some \$400,000 more for missionary purposes. The Association of the Holy Childhood too contributed its notable share. But the friends of the missions and their chief benefactors were found in the countries which furnished the missionaries. These countries are now almost all involved in the great European war and can no longer sustain their foreign missions. The Society for the Propagation of the Faith has no permanent

fund from which to draw in critical times, so not one of the three hundred dioceses, vicariates or prefectures has been able to prepare for the days of famine which now threatens them.

All the Orders and Congregations in the Church are practically represented in the mission field. As an illustration of some of these, we may mention the Belgian Province of the Society of Jesus. The Holy See has entrusted to it the Archdiocese of Calcutta in India, the Diocese of Point de Galle in Ceylon, a Prefecture Apostolic in the Belgian Congo and a national seminary in India. The White Fathers and the Fathers of Lyons, exclusively missionary institutions, have hundreds of their men in the very trying missions of Central Africa. They cultivated that part of the Lord's vineyard, even when the average life of a missionary in the African jungles was less than two years. If the good work is to continue, the vacant place of the missionary, falling a victim to his zeal, must be filled. Training schools are an absolute necessity; young recruits must some day take the places of the old warriors. These schools are not endowed and must appeal to the charity of the Catholic world. In a glorious country like ours, we are liable to forget that there are over 1,000,000,000 human beings who have not as yet received the Gospel message. The whole of Asia with its 900,000,000 inhabitants counts less than 3,000,000 Catholics. Africa has fewer than 1,000,000 Catholics in a population of over 150,000,000. In Oceania about one-sixth of the 7,500,000 inhabitants are Catholics.

The missionary spirit is part and parcel of the Catholic Faith; the Church must, by all means at her disposal, work for the fulfillment of Christ's prayers for the sheep that are not of the fold. It is the mission of the one Church of Christ to carry the message of her Founder to all parts of the world. All members of the mystic body of Christ must be imbued with the spirit. As soldiers of the Cross they must be willing to follow their Commander, to hasten the time when there shall be one Fold and one Shepherd. All have been taught to pray "Thy kingdom come"; every Catholic must do his best for the realization of that prayer. All we are and all we have are gifts of Almighty God; as stewards, we shall have to render an account of the life and property entrusted to us for the one purpose that God may be glorified in all. We may learn a lesson from our non-Catholic brethren. The budget of their missions shows what results may be attained by a combined effort. The united offerings of the Protestants in the United States for foreign missions in 1907 amounted to \$8,997,970. The Catholics, on their part, contributed in 1913 about \$400,000 through the Society for the Propagation of the Faith. The saintly Pontiff Pius X, shortly before he died, said to the writer of this article: "It seems queer that Almighty God should send us, the priests of His Church, to convert the world, while the others have the money."

The grain of mustard seed planted on the foreign mission field has developed into an immense tree. Hundreds of thousands of converts are brought to the feet of the Redeemer every year. Relying on His Providence and the charity of the Catholic world, the Superiors of Missions continually extend the scope of their usefulness; younger laborers take over and perfect the work began by their predecessors. Mission schools are just as necessary as parochial schools; orphanages and foundling asylums are more necessary than here, for to no other than the missionaries' hand can the dear little ones be entrusted. Hospitals and dispensaries are likewise a necessity, since no provision is made in missionary countries for the physical ills of mankind. Polygamy is one of the curses of the pagan world; homes must be provided for the plural wives after their conversion. The superiors of the missions heed the instructions of Christ's Vicar upon earth and realize the need of a native clergy, who must eventually carry on the work begun by their American or European brethren; colleges and seminaries must

be founded. The burden of all these institutions must be borne by those whom God has more signally favored and whom He calls as laborers to his vineyard.

There is work for all on this field and no one is excused from contributing his share, be it by prayers, or alms or both. Most missionaries cannot, as formerly, appeal to their friends in Europe. The eyes of all are, therefore, turned to America; help must come from the neutral country. There are other neutral countries besides America, but unfortunately some of them have their armies mobilized, and others, like Spain and the Republics of South America, have not been sufficiently aroused to the needs of the hour.

The Catholic of America should hear the cry of his mother, the Church, and see to it that the work of centuries shall not be destroyed. We shall always have the poor with us, and the best way to relieve their distress is by systematic giving. The Society for the propagation of the Faith has the full approval of the Church. It endeavors to distribute the alms collected to each individual mission in proportion to its needs. The dues of its members are so small as to be within reach of the poorest family in this favored land. Sixty cents a year or five cents a month makes the donor a shareholder in the work of our missionaries. The gift would not in the least interfere with the duties of the Catholic toward his parish's needs. Charity begins at home, but to be Catholic it must have a broader field. The heathen of today is not more unworthy of the gift of faith than our forefathers in Europe were when the first missionaries were sent to them. Gratitude for what we have received without any merits on our part should prompt us to work with Christ for the conversion of the world. If each of the readers of AMERICA would organize a band of ten, their combined efforts would save all the missions of Africa. We Catholics know the value of the human soul, for which the Redeemer shed His Precious Blood. All may be instrumental in saving one or more. We address the Catholics of America in the words of St. Paul, when exhorting the Corinthians to contribute bountifully to relieve the poor of Jerusalem: "In this present time let your abundance supply their want, that their abundance also may supply your want, that there may be an equality. . . . Show ye to them the evidence of your charity."

D. I. LANSLOTS, O. S. B.

Prefect Apostolic of Northern Transvaal.

French Soldiers on Leave

DURING last autumn and winter there were very few French officers and soldiers who got even a few hours' leave. The strenuous duty demanded of them made it difficult to find room for absence, however short. Then, last spring, as the war dragged on, it was deemed advisable to give a short leave to men who had been almost incessantly on the line of fire and, since then, there has been a steady flow of *permissionnaires*, as they are called, pouring into the towns and villages of France from the front of our armies. Pessimistic and nervous citizens, of whom there are many everywhere, prophesied that these men who came fresh from the hardships and horrors that war brings in its train would have a deteriorating influence on their families and friends; these gloomy forecasts were doomed to disappointment.

It will surprise no one to be told that the officers appeared full of courage and in excellent spirits; birth, breeding, and education count for much in times of extreme tension like those we are now living through and, whatever they might think, it was certain that our officers would show a brave face to the civilians, who are all the more nervous when they run no risks and incur no hardships.

But our officers had nothing to conceal; their attitude, their words, their open and spontaneous expression of absolute trust in the final issue of the struggle were the sincere expression of what they felt. They marveled at the timid fears of the civilians, laughed at the wild or foolish stories that circulate out of reach of the cannon, and impressed all those who came into touch with them by their steady and cheerful resolution.

Personal experience enables me to speak on the subject. It is a certain fact that the gigantic struggle in which we are engaged has transformed some of our fighting men and has singularly developed others. Those whom I had occasion to see more closely have been wonderfully matured by the war; they have the grave expression of men who have looked death in the face, men whom pain has touched and tried, of whom a tragic duty is demanded. There is nothing desponding about their attitude, no bitterness, no discouragement, but a deep sense of their responsibilities as leaders, and a confidence in their soldiers that is one of the most attractive features of military life in France. One of the officers in question has been, since the war began, stationed at a post that is continually attacked with more or less violence; the men under his command belong to the Department of Meurthe and Moselle, that has been held by the Germans since August, 1914. They have no news of their families, and for the last twelve months would have been totally deprived of the comforts that relatives at home send to the fighters at the front, if their commander had not supplied the want. He begged for vests, socks, comforters, from his family and friends, and was thus able to provide the isolated men with the required treasures. I may add that an ample supply of the same, sent to France from America, is waiting to be distributed by the same officer at the beginning of winter. These men would go anywhere with their captain; he is doubly their leader and their friend; by reason of circumstances he has partly taken the place of their people at home.

Among the officers on leave I noticed another trait, a keen appreciative view of the enemy's organization; there was no boasting, but no discouragement, in their estimate of what still has to be done. They look straight at the gigantic task, measure it with a clearness of judgment and a firmness of soul that will go far to secure the object in view. They blame the enemy's methods, but acknowledge the force of an organization that was being methodically built up while France and England lived, unheeding the peril ahead.

Our officers on leave gave, wherever they passed, an impression of clear-sightedness, resolution and tenacity, generally veiled by a reticence of speech, to which we have got accustomed, but which, at the outset of the war, seemed curiously un-French. Their presence in our midst made us feel proud and confident; it brought the war home to us under its noblest aspect, as a sacrifice of self to the highest duty. The soldiers on leave, in their faded, sometimes torn uniforms, presented a different aspect from their chiefs', but neither have they justified the gloomy forebodings of our pessimists. It was an amusing sight, in the August sunshine, to see them surrounded by their families. The bronzed *permissionnaire* pushing his baby's perambulator or carrying his wife's market basket was a common object in the Paris suburbs; in the country they soon doffed their uniform and set to work to bring in the harvest with which women, old men and children were grappling feebly.

They expressed themselves in clumsy words, and, on the whole, had only seen what passed in their particular corner of the trench or of the field, but their spirit was excellent. *Il faut en finir*. "We must have done with them," was a common phrase; it expressed imperfectly their feeling that the

present struggle is one of life and death for France. Their officers hold an important place in the soldiers' conversations. "My captain is like a father," "My lieutenant helped me when I was wounded," are phrases that we hear, not once, but dozens of times. There is much good fellowship between comrades, and on all sides an enormous respect for the soldier priests, who, in consequence of an iniquitous law, are forced to fight like the rest and who do so magnificently. They share the men's privations and their dangers and thus acquire an immense influence over them. A year's experience among our wounded soldiers, from every part of France, has made us realize the value of the soldier priests' example. They preach by their actions, not merely by their words; they are always ready to volunteer for perilous missions to help others, to take upon themselves extra work, in order to spare their comrades. Only the other day a soldier priest, who came to Paris on leave, gave First Communion to a wounded young soldier, whom he had baptized in the trenches near Arras on the eve of an attack. The boy had been brought up without any religion; he was drawn to the Church by the example of Abbé R—, a soldier priest, who, when the war broke out, was studying in Rome. It was good to see the earnestness of this neophyte and his reverence for the abbé, who, after the ceremony, exchanged his priestly vestments for his faded military *capote* and started to join his regiment at the front. On the whole, whether officers or soldiers, we may safely say that our *permissionnaires* have brought into our midst a cheering and invigorating atmosphere, and that the pessimists, who thought otherwise, were in the wrong. The absence of empty boasting, the quiet acceptance of a gigantic task, the conviction that the struggle is one that demands absolute self-sacrifice, such are the characteristics that we noticed in officers and men. For most of them, patriotism was fired by a deep sense of religion that the perils of the hour have awakened or deepened among our fighting men.

B. DE COURSON.

COMMUNICATIONS

Letters as a rule, should be limited to six hundred words.

Catholic Public Schools

To the Editor of AMERICA:

At the experience meeting held during a retreat I made recently, it was suggested that the retreatants should become supporters and readers of *AMERICA*, and that they should read the "Communications" column, for stimulating and keeping alive the zeal for Church and Country which the retreat developed. So I am getting my letter off concerning one of the ideas put before us by the director.

Why is it that we always style our local educational establishments "parochial schools," while the institutions supported through the tax-budget are called "public schools?" Why should not the Catholic school be called "public" as well as the other? The children of the Catholic school are given a secular education equal to that of the public school and when they come into competition, the Catholic school pupil generally excels the other. Moreover, in addition to the excellent secular education the Catholic school gives, the child is trained there in morals and religion. The money of Catholic tax-payers goes to support the public school and, in addition, Catholics make the personal sacrifice of contributing the money which maintains the Catholic school. This is done in order that the heart as well as the mind of the child may be properly educated. The object of the public school is to educate the boy so that he may be a useful citizen and to educate the girl so that she may be a good mother

to the future citizen. The boy of the Catholic school will also be a future citizen and the girl will be the mother of future citizens. Both enter life as well equipped in secular knowledge as the pupils of the public schools, but having had besides the great advantage of religious training, the Catholic pupil is morally equipped to be a better citizen and a better mother than the product of the State school and, consequently, better fitted to render efficient public service.

The children of both systems are destined for public service because they will become part of the State, but, as a result of superior opportunity, the Catholic school is rendering a greater service to the country than the State school, and its light should not be hidden from men by the appellation "parochial school," but it should rather be styled "Catholic public school."

The non-Catholic has a hazy notion that the parochial school is some sort of a hot-house of piety, where children are coddled, made to say their prayers, taught their catechism, trotted out dressed in white to Church processions, and, so on. But as for comparing in secular education with the public school, such a thing is not to be considered. The idea is preposterous!

The time has now come to show that the Catholic school is a public benefit, a public necessity and a real help to the nation. Therefore let us change the name "parochial school" to "Catholic public school."

Atlantic City.

JOSEPH A. McNAMEE.

Absent

To the Editor of AMERICA:

During the week of September 25 to October 2, the old soldiers, who comprise the remnant of the Grand Army of the Republic, celebrated their golden jubilee. The "comrades" gathered from far and near, in the city of Washington, to shake hands with those who fought shoulder to shoulder with them at Antietam or Gettysburg and to speak with love and reverence of the old commanders and of other well-beloved brethren who "have gone before." There was one comrade missing from the ranks of the veterans of the Thirteenth Wisconsin. He has been missing for nigh thirty years, and the survivors of his regiment spoke of him in subdued, awed accents. But he was not dead, only absent, at Molokai. His name is Brother Joseph Dutton.

After the war, during the four years of which Dutton had served with rank and distinction, he was retained in the Quartermaster's Department in a singular and difficult post. The keynote of his future was sounding faintly in his ears; it was foreshadowed in the corporal work of mercy in which he was engaged at the close of the strife, that of burying the dead. In this department it became his duty to collect the bodies of the scattered soldiers and to lay them in our national cemeteries. Later, when Dutton became a convert to the Catholic Church, he stood on the same threshold as his saintly prototypes, Ignatius and Francis, both of whom had been soldiers before they became saints. Forsaking all, family traditions, family-precedent, for the Duttons, strict New England Puritans, hoped one time that he would be a minister like his father, Dutton took unto himself humility, which is the foundation for the other three conditions which Ignatius of Loyola and Francis of Assisi enjoined upon their followers, and withdrew into a monastery. Then the news of Father Damien's need reached his ears. It was the trumpet call, summoning his soldier spirit once more to the battlefield, but a field more appalling than war. He is now about seventy-three years old, has by indefatigable labor built up the settlement, inducing the United States to assist in the name of science and humanity, and is still so alert and cheerful that the afflicted natives find in his ministrations an antidote for both dis-

content and unhappiness. Last "Fourth of July" a visitor with a moving-picture camera was permitted to take pictures of the celebration at Molokai. These pictures, about eight hundred feet of film, were later shown in public in Honolulu. After interesting groups of happy, laughing people had appeared in processions, watching horse races, etc., Brother Dutton was shown alone, reading a large volume, called "The History of the Civil War."

This is the man who has done the greatest and most fearless thing since Damien. Dutton went to a valley of abomination, where a cold guarding cliff shadows eternal exile, at a time when no one else would go near the pestilential hole; when doctors and officials were content to throw to the lepers the medicines, the garments and the food that the Government provided. Now that the United States has honored the gallant and venerable "old boys in blue," who were spared to see their golden jubilee, every Catholic man and boy in the United States should give a rousing cheer in his heart for Brother Joseph Dutton, the old soldier, absent, at Molokai.

Chicago, Ill.

CECILIA MARY YOUNG.

Athletics versus Sport

To the Editor of AMERICA:

Mr. Robert E. Shortall, in writing on "Competitive Athletics," mistakes entirely my opposition to them. I have not the slightest objection to sports. I was on every team at Fordham. Play is, to my mind, almost the most important thing in the world for health. There is not nearly enough of it, though there are plenty of imitations. For me a healthy body is just as important as a healthy mind. My objection to competitive athletics is that they are not sport and are pursued at a great expense of time and effort with the excuse that they foster health, though all the authorities, that are available, declare they hurt health. The statistics of our Naval Academy are very striking in this regard. The athletes die younger and have more sick leave in after life than their brother cadets. Subsidiary reasons for competitive athletics which require excuses are that they help morality and mental efficiency. Fair discussion of these points show that, in the opinion of a majority of those who are close to students, they have rather the opposite effect and that the morality of the training period is only too often followed by excess when training is broken. It is not self-denial that athletics teach, but pride of bodily strength.

Mr. Shortall cites the thrill the crowd feels when a trained athlete wins. I think that probably this thrill is as nothing compared to what the crowd felt who saw the "New White Hope" "lick" Jack Johnson. That afternoon was the only time this year when the war news, though there had been some important operations the night before, was forced off the front page of the New York evening papers. Thrills over bodily success are always to be suspected. Mr. Shortall suggests that such thrills "are in the blood and his whole being tells him they are right." I suppose that was the feeling of all those who were thrilled over the prize fight. I have not the slightest desire to interfere with sport. I am only insisting that college and university faculties must not make health an excuse for the over-attention to competitive athletics, which is ruining scholarship in this country, nor hold physicians responsible for it. A college degree is not even a certificate of satisfactory attendance. In the recent investigation of the Naval Academy the committee declared that athletes were favored in examinations. If it is so there, what about other colleges?

A healthy mind in a healthy body is the ideal state of man, but it is exactly because competitive athletics confessedly prevent proper development of mind and hurt health and body that they are not means to that ideal. German universities have had practically no competitive athletics and their students lack health neither of mind nor body. German efficiency, physical

and mental, has rightly become much more than an expressive phrase since the beginning of the present war. I think that for efficiency and health, here is a nation that might be set over against even our good Irish people. It is amusing to have Mr. Shortall compare Irish sports, indulged in occasionally by men who take an afternoon off for fun, with our competitive athletics, with their meticulous training, and professional coaches, and all the other refinements of college athleticism.

New York.

JAMES J. WALSH, M. D.

Reply to "An Anglican's Position"

To the Editor of AMERICA:

Mr. Moore, in his reply of September 18, still clings to the question of sincerity, and takes it for granted that if one's sincerity be true, the object of that sincerity must likewise be true. This is a common fallacy well known to every logician. Manning and Newman were sincere, yet this did not prevent them from forsaking the religion of their youth, when the truth dawned upon them that Anglicanism allowed its bishops and ministers to teach doctrines not only un-Catholic but positively heretical. Today, also, its accredited ministers permit, because powerless to prevent them, doctrines subversive of *all Christianity*; and these are not "individual heretics," as Mr. Moore claims, but its highest dignitaries. Surely such shameful conditions should shake to its very roots any one's belief in Anglicanism.

Mr. Moore next affirms Anglicanism, having a "true doctrine," is consequently a true branch of the Catholic Church. What is this "true doctrine"? Are there any ten fundamental tenets of Christianity in which *all* Anglicans agree? Secondly, I ask him when did Christ found a three-branched church, and how is it that we never heard of the second branch until A. D. 1054, and of the third until within recent years? No mention of these trunkless branches was ever made by Father or Council, a silence which Mr. Moore will kindly explain. Christ, however, did speak of His Church as One; now three branches without a trunk, can scarcely be called one, especially as they do not recognize one another, and teach diametrically opposite doctrines. Mr. Moore makes the astounding statement that England never, by word or act, cut itself off from Rome. She did so most effectively by the Act of Supremacy, by which Henry and Elizabeth claimed supreme headship over the Church, and "full power and authority in all matters spiritual." Secondly, by the fact that all bishops were forced, *as now*, to sue for their faculties from the king, who made it plain to them that the Crown was the source of their jurisdiction, "seeing that all authority of jurisdiction ecclesiastical and secular is derived from the royal power as from the supreme head and foundation." (*Wilkins' Concilia*, iii, 799). So that the Church has no spiritual authority whatever and the Crown, supported by Parliament and the Law Courts, decides what doctrines must be taught and who shall teach them. Thirdly, the fact that the very doctrines, upheld by Mr. Moore, were stigmatized as "dangerous deceits and blasphemous fables," "papistical and superstitious," while those who believed them were butchered to make an English holiday, proves conclusively that Anglicanism severed itself, root and branch, from the Catholic Church, which is the Body of Christ. In conclusion, I may add, any one who leaves the City of Confusion and enters the one Ark of Salvation for all, appointed by the Saviour, will not grieve the hearts of those left behind, because in the Catholic Church he will receive *true*, not *putative*, sacraments. There is no price to pay for secession, nor is there any sin of disloyalty, any dereliction of duty in forsaking the Church of one's birth, when it is discovered not to be the one true and only Church founded by the Redeemer. Christ's condition stands for all time. We must forsake all to follow Him.

Springhill, Ala.

E. I. F.

To the Editor of AMERICA:

In his last letter on "An Anglican's Position," Mr. Jared Moore gives these reasons for his loyalty to the Protestant Episcopal Church, sentimental associations and fear of repudiating "the sacred gifts of God, the sacraments of Christ which have been administered to me through His priests." The issue is now clear, and Mr. Moore, no doubt, will give attention to these two questions: 1. Is sentiment a valid reason for remaining true to any form of religion? If so, may pagans remain such from sentiment? 2. Does Mr. Moore fear repudiation of two Sacraments or of seven? If of two only, is he not *repudiating* five? If of seven, what about the historic doctrine of the Anglican Church, which insists on two *ordinances* only and what too, about the large number of bishops, ministers and layfolk in his church who, even at this day, accept two ordinances only? Here we have a pretty dilemma: In the first supposition Mr. Moore would be doing the very thing he fears to do; in the second supposition his church has done the very thing he fears to do, and a large number of the clergy and people of that church are doing it today.

New York.

GEORGE E. RUSK.

Was Burke's Wife a Catholic?

To the Editor of AMERICA:

In a courteous note, published in AMERICA of October 2, Mr. Thomas F. Marshal takes exception to the doubt expressed by me in AMERICA of September 4, as to whether the wife of Edmund Burke was a Catholic. Mr. Marshal says: "She was a Catholic, being a Catholic when she married Edmund Burke, but in conformity with the wish of her husband became a Protestant." He quotes, in support of this view, a few sentences from the *Dublin Freeman's Journal*, of "close on twenty years ago." Here the *Freeman* does not convince me. As Mr. Marshal does not mention the name of the Dublin biographer, I cannot judge of the critical value of the latter's words. Then there are just as weighty, nay weightier authorities against the writer in the *Freeman*. John Morley, James Prior, Thomas Macknight are "specialists" in Burke, his life and times. Morley, in speaking of Jane Mary Nugent, the future Mrs. Burke, writes: "She had been brought up, there is good reason to believe, as a Catholic, and she was probably a member of that communion at the time of her marriage." (*Encyclopedia Brit.* 11th ed., vol. iv). "That there is good reason to believe" that Mrs. Burke had been brought up a Catholic, implies there were some reasons, or a reason, to believe she was not. James Prior, the standard biographer of Burke, says that the mother of Jane Mary Nugent was "a rigid Presbyterian, who not only stipulated for the free enjoyment of her own religion, but for the privilege of educating her daughter in the same tenets, which were, therefore, adopted by Mrs. Burke." (*James Prior, Memoirs of the Life and Character of Edmund Burke* p. 37). Prior states, however, "that either through utter ignorance or the most determined animosity," it was affirmed by Burke's enemies that his wife was a Catholic. Macknight's testimony is as follows:

It was generally believed that Mrs. Burke was, like her father [Dr. Christopher Nugent] a Roman Catholic. This has positively been denied by relatives and others who have stated that she had been brought up a Presbyterian by her mother. Yet, Richard Shackleton, from whom Burke concealed nothing, and with whom he conversed unreservedly on religious matters, ought to have known the truth. He distinctly states that Mrs. Burke was of the Church of Rome before her marriage. Between such conflicting assertions it is not easy to decide." (*History of the Life and Times of Ed. Burke*, vol. i, pp. 102-103).

Macknight's last words sum up the question. There are strong reasons to make us believe that Jane Mary Nugent was

brought up a Catholic and was one still at the time of her marriage. Shackleton's words to this effect have great weight. But they are offset by others almost as cogent. Mr. Marshal will understand why, in such a clash of opinion, I chose the safer historical method, and stated Mrs. Burke's Catholic faith, not as a proved fact but only as a probability.

New York.

JOHN C. REVILLE, S. J.

Woman Suffrage

To the Editor of AMERICA:

"Woman's place is the home" as a shibboleth for the "antis" has been shattered by the fact that nine millions are toiling outside the home, most of them not of their own free will, but by compulsion. Long hours of hard labor generally underpaid, frequently under unspeakably cruel conditions have dragged women from their pedestals out from the home to earn enough to feed themselves, their children and often their husbands. This, Mr. Murphy seems to admit, and he now sings in a minor key that he is not so much opposed to woman's suffrage as he is to the awful evils of Feminism, whatever these may be. Dreadful prophecies were entertained of female deterioration when women clamored for higher education; yet he would be blind, indeed, who did not see how the calamitous forebodings of those days have been falsified.

The bugaboo of Feminism will, I trust, soon be shattered like its companion shibboleth, "Woman's place is the home." Are women by the million to starve and drudge, to sink from degrading poverty to still greater depths of moral degradation, are their children to start in at the age of ten and twelve and work ten and eleven hours a day as in Georgia, South Carolina, Alabama and Mississippi, are these stunted and dwarfed mothers to bring puny anemic children into the world to die in early infancy, are we to continue to have harrowing stories of underpaid drudgery, ruined health, superhuman efforts to safeguard chastity because of long hours and low wages? Are we to have, as in Maryland, which refused to submit an equal suffrage amendment to the voters, a lowering of the age for child-labor from twelve to ten? Are we to have a repetition of the horrors described in the unspeakable revelations of the Rockefeller commission of Chicago? Are we to permit any sufferings, any slavery, any degradation to woman because, forsooth, if she got the vote we might have the evils of Feminism?

But will the vote ameliorate these conditions? These conditions exist owing to politics, greed and avarice. Where women have the vote conditions have improved. Every equal suffrage State has already enacted a law against child-labor under fourteen, and child-labor even its paid apologist are compelled to gloss over with lies. The cry for woman suffrage is the cry of the working, broken mother, the cry of the hungry, bloodless child. It is a cry that comes out from mills and factories; it is a cry from our slums, where disease and crime, born of poverty, rot and fester together. Can any evils of Feminism be worse? Why then, at least, not try for some amelioration by giving women more power and influence?

Mr. Murphy has another remedy. Woman "is to aid the Gospel by adding the precious power of her splendid moral influence to it." He continues: "If women would only spend their best energies in pouring virtue into the masculine heart in time they will get the vote." How can women spend their best energies "in pouring virtue into the masculine heart," if they slave all day in mills, canneries, stores, basements and attics, eking out by unrelenting drudgery enough to keep body and soul together? These slaves are too tired at night to do aught but eat, sleep and often, alas, drink, and they rise exhausted in the morning to begin another day of horror. When they must work till hands are tired, feet swollen, eyes burning, brains dizzy, when they hear their children crying for food in

stifling tenements, and see them shivering from cold in freezing attics, the only way they can "aid the Gospel by the precious power of their splendid moral influence" is to resist the allurements of the saloon, continue their killing labor and exercise angelic patience, not easy when the stomach is pinched by hunger.

Baltimore.

BERTHA HOPKINS.

To the Editor of AMERICA:

Mr. Murphy, evidently, fears that the entrance of women into the political field will bring about some dreadful state of affairs, known as Feminism. If women are so weak-minded that they are going to vote away all law and order, and in their stead establish a reign of terror, then these same women, while unfranchised, are unfit to train the boys of our State to become good citizens. Does the ballot carry with it some sort of black magic by which every good woman is to be turned into some sort of a wicked fiend the moment she is entrusted with it? If woman's influence in politics is to be dreaded, why are the vicious interests arrayed against equal suffrage? Why do churchmen, of all denominations, stand up for equal suffrage in the Western States and in Australia and New Zealand? The testimony of hundreds of prominent men and women of the enfranchised States do not bear out Mr. Murphy's theory. The Most Reverend James J. Keane, now Archbishop of Dubuque, offers the following endorsement:

From my large experience as Bishop of the Catholic Church in Wyoming, where we have had woman suffrage for nearly half a century, I am convinced that women vote as honestly, conscientiously and intelligently as do the men, to say the least. I also find that women are not active politicians nor office-seekers. As to the Catholic women in my diocese, I do not find that the right of suffrage has drawn them either out of their homes or out of the Church.

A woman laboring ten hours a day in a factory is too busy to think seriously of home and fireside. If her mind strays from her work very often she is apt to become entangled in the machinery. In spite of all the beautiful sentiments about home and mother, it will fall to the lot of a great number of women to work in mills for a portion of their lifetime, unless some unforeseen event in this amazing twentieth century revolutionizes conditions. Until that time comes, why not give the woman in industry the same protection that is accorded the workingman, the ballot? While on this topic I should like to quote these words of the Reverend John A. Ryan, author of "The Living Wage":

Through the ballot women could protect themselves against many of the evils to which they are exposed by their new industrial tasks and surroundings. They could hasten the enactment of legislation for decent wages and for better conditions of employment generally.

Father Ryan is one of the best known authorities on industrial conditions in the United States. His knowledge of the subject is based upon thorough investigations, rather than upon pleasant sounding theories.

If the suffrage amendment should be defeated on November 2, 1915, the women of New York State will start planning a new campaign on the morning of November 3. The movement has too much vitality to die so easily. Men, of New York State, vote "Yes" on November 2, and we promise to help you all we can in your efforts to make our commonwealth a better place to live in. We are going to make mistakes because, after all, we are intensely human; but we shall try not to make the same mistakes twice; we shall continue to keep our homes in order, to cook the meals, to darn your socks, to get the children to school on time, and to spend a few moments now and then in the entertaining study of civics; and finally we most solemnly promise *not* to stay at the polls all day, every day in the year.

Utica, N. Y.

MARY GERTRUDE LAWLER.

A M E R I C A

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Radicalism

FOR years past our country has been accustomed to radicalism. Evidence of it has appeared in many places, but always from the same class of people, unwashed agitators, short-haired women not famous for good morals, and a few university professors who live by posing and babbling. Our student-body has been fairly free from the taint, partly because most of the boys are interested only in the frills of life, partly too because the extreme doctrines proposed appealed more to their sense of fun than to anything else. It comes as a distinct surprise therefore that a throng of students of one of our universities should make a noisy, unreasonable demonstration in favor of a professor deposed for the extremist radicalism. Circumstances appear to indicate that the agitation was not spontaneous but factitious. In that event there is little cause for concern: the emotions of the young are easily excited and as easily subdued. If, however, the movement arose from free conviction, then the aspect is different.

Students of today are supposed to be the leaders of tomorrow; to them, in their man's estate the country will look for guidance not only in time of peace and prosperity but also in the many crises that are sure to come upon a nation growing by leaps and bounds in population and trade, domestic and foreign. Guidance will be downward not upward, if radicalism is to be the norm of action. And radicalism will most probably be the standard in maturer years, if it is the habit of thought and action in young manhood.

True in the present instance, the youths who engaged in the demonstration, may not have understood the full significance of their revolt; no doubt the sap of life has not reached their heads. But it is a pity that some sane manly man conscious of his duty to them and to the

country cannot put before them in a convincing way a philosophy of life that satisfies their intellects and holds promise of future safety for the individual and the commonwealth.

At the root of all this difficulty lies the false notion that radicalism is democracy. Nothing could be further from the truth: radicalism is destructive, defiant of law, a wretched egoism, Emersonian in concept, stupidity and blasphemy, making for as many gods as there are wayward wills; democracy on the other hand is constructive, productive of law, collective in aim and action and therefore unselfish. No society civil or religious, can be upbuilt on clashing wills; no society once upbuilt on united wills can continue to subsist, if those wills fly apart and become defiant of one another and of God, each will, a law unto itself. Under such circumstances an essential element of society is destroyed; a collapse of the commonwealth is the result; freedom disappears and tyranny takes its place, every man striving to make himself a god, no man content to work with his neighbor for the common good. Such is the logical result of the radicalism in favor of which university students held a demonstration. The demonstration will pass, probably nothing will come of it, but the state of soul which perhaps gave the movement life is unpleasant to contemplate. Maybe consolation lies in the fact that university training grips Americans lightly so that when the youths enter into the larger life of the world, where they will find themselves not tin gods but swirled atoms in a great sphere, they may through hard experience, attain to the poise of thoughtful men. That will be clear gain. In the meantime, however, are university chairs to remain stumbling blocks to youths and objects of scorn to all their elders, except the babblers who occupy the platform?

The Village "Movies"

MUCH has been written about the moral dangers inseparable from the film-halls in cities and towns, but in our villages, according to the *Woman's World* for October, these perils are graver. In large communities the censors and the police can exercise some control over the character of the pictures that are shown, but the managers of the only cinema theater, perhaps, that a village boasts, rents cheaply from a "junk exchange" the most vulgar and sensational reels there are, and the rural population, having nowhere else to go, flocks to these demoralizing "movies." By paying enough for them the managers could secure good films and that is what his patrons should force him to do. It is said, moreover, that both in town and country those who frequent in greatest numbers the moving-picture theaters are women and girls. With them, therefore, it chiefly rests to determine what sort of films shall be exhibited. For the conscientious managers, as everybody knows, protest with tears that: "They only give the public what it wants." By boycotting

the cinema hall until reels of the best quality are provided the women of a village could easily control the situation.

The chief patrons of the moving pictures in our cities could of course do the same, for it is computed that three-fourths of the 8,000,000 people who attend the country's 18,000 film halls are women. Indeed the supposedly romantic longings of girls in their teens are deliberately catered to by shrewd managers. Said a distributor of moving-pictures recently: "Give me a film with the word, 'girl,' 'sweetheart,' 'woman,' 'kiss,' 'marriage,' or 'sin,' and I'll make twenty-five per cent more than without it." Sensational moving-pictures, moreover, are reckoned strong factors today in the revolt of the young against the restraint of home. "The heroine of the movies had her way; then why shouldn't I?" the habitué of the film hall says to herself. Indeed it is difficult to understand how the constant frequenter of cheap moving-picture theaters can keep her moral standards pure and lofty. The movies' power of imitation and suggestion is very great. Yet intoxication is widely used as a comic motive, "slap-stick" humor, pistol-brandishing and the roughest kind of "horseplay" are commonplaces on the average "popular" screen, and worse still, "gross flirtations, unfaithfulness in marriage and ridicule of marriage relations are given as comic (*sic*) farce to audiences of all ages. An escapade too broad, too suggestive for drama is made into rollicking farce to be taken lightly, merrily. Every problem in marriage has been lampooned and ridiculed until, to many, it becomes a matter for jesting."

But it is the sex that is considered the more refined, modest and exacting of the two which makes up by far the greater portion of the spectators thronging our film halls. If these women and girls will keep paying to see moving-pictures that depict scenes like those enumerated above, the film producers will continue to spin out miles and miles of such reels. But if the "devout sex" were to insist upon being offered a more refined and decent entertainment than the screen, as a rule, now affords them, and if they simply kept away from the moving-picture theater until the desired change were made, managers of film halls would doubtless be quick to act. The experiment would be well worth trying.

Confession and "Economic Progress"

AN editorial in one of the October magazines heralds the advent of a new morality which is not based according to the writer on Revelation but on the "evolution of civilization" and on "economic progress." Of course this statement is absurd, for it is not a new morality, but immorality, which is substituted in certain quarters for Revelation, and it may be questioned whether there is any disposition on the part of the moral portion of our population to depart from the laws of conduct laid down by the Prophets and Jesus Christ. On this foundation, whether it be formally recognized or not, all successful effort to stem the tide of crime and lawlessness,

is still based; for the evolution of civilization has far to go before it exhausts the ideals of the New Testament. One of the evidences of economic progress which the writer chronicles is described as follows: "Many personal vices that were once private sins have become social offenses, and are punished in the courts instead of in confessionals."

Passing over the implication that society at present is exercising through its courts so strong a restraining power over vice that it can afford to dispense with the notion of sin and the menace of an angry God, an implication that is known to be false by every one who has talked with the judges of our courts, one wonders where the writer got his impression that the confessional is passing from the American scheme of life. To say so is altogether to misread the times, and to show a surprising ignorance of the vigor of Catholic life today and its constantly increasing power on a steadily growing proportion of our population. The confessional, so far from being eliminated from American life, is every day playing a larger part in it. There never was a period in the history of the United States when Catholicism and with it the influence of the confessional on public life, were so powerful. More people go to confession today than ever before, confessionals are multiplying with very gratifying rapidity. To deny this is simply ridiculous; the fact is easily verifiable by any one who cares to investigate. To desire the contrary is to wish to do away with one of the strongest bulwarks against crime and disorder.

Sincere, well-informed sociologists have no inclination to minimize the beneficial effects of confession. Non-Catholics, who themselves are farthest from any disposition to avail themselves of its salutary restraints, are united in admitting that it does exercise a very marked influence on all those who practise it; and so, are far from advocating its elimination from the present scheme of life. Those who confess their sins often are not criminals; the Catholics who frequent our courts are precisely those who do not approach the Sacrament of Penance. To put the question, therefore, on its lowest basis, any social progress that would aim at doing away with the confessional would be guilty of an egregious, sinful blunder, one which all lovers of good order should deplore.

Who Invented the Gary Plan?

IT did not take "real Americans" long to discover that the inventor of the Gary Plan is not Mr. William Wirt of Gary, Indiana, but the "Bishop of Rome." Wagging venerable and empty heads, they prophesy woful ruin unto all the land. The ramparts are down, they shrill; the public schools, the last defense of our hard-won liberties, have been delivered into the hands of the minions of Rome. The mighty wings of our once puissant eagle are flapping feebly; soon they will flap no more, and with the expiring flap, *finis* will have been written to the last chapter of our history as a nation.

All this pother is the outcome of a problem peculiar to the New York public schools, and of an educational device in which the Catholic Church has not the slightest interest. Mr. Wirt, called from Gary, brought to the solution of the problem certain remedies which had been applied with success, it was said, in other communities. He advised a rearrangement of the school buildings and the school program; he would avoid what he calls "peak loads" by a skilful distribuion of the pupils throughout a somewhat lengthened *horarium*. Secondly, not primarily, incidentally, not essentially, religious instruction, given outside the school buildings, and for which no credit is allowed, enter into his plan.

Now, it is really true that this practical bit of pedagogical work, whatever its merits, and these have not borne as yet the proof of time, was not suggested either by Pope Benedict XV, or by his Eminence, the Cardinal Secretary of State, or by the Prefect of the Propaganda, or even by that arch-schemer, the General of the Jesuits. Indeed, it may be doubted if these exalted personages have so much as heard of the Gary Plan; and we have Mr. Wirt's word for it, that he thought it out himself. In point of fact, Mr. Wirt's benign concessions do not satisfy the Catholic mind at all, for educationally speaking, the Gary Plan is not Catholic in the least. The Catholic Church does not accept as ideal an educational program which, however well meant, throws God out of the classroom, while graciously permitting the children to leave the school building several times a week in order to learn something about Him. This is precisely what the Gary Plan *permits*. Note the word: it does not enjoin, it does not even suggest; it merely *permits*.

No child, says Mr. Wirt, is compelled to go to this religious instruction. Those of denominations which do not co-operate will use the period *for play, or spend it in the gymnasium or library*. Religious instruction is not an asserted feature of the Gary Plan.

The Catholic Church, let it be repeated, is not responsible for the Gary Plan. She does not favor schools which offer as electives of equal value, games, gymnastic exercises and religion. The Gary Plan may be accepted as better by a degree and accidentally, than the present system of religious indifferentism; but were it presented as an ideal or even as an approved plan of education for Catholic children in this country, it would assuredly be condemned on the ground that "religious instruction is not an essential feature of the Gary Plan."

Columbia's Mother-Trainers

"PROFESSORS Patty Smith Hill, Naomi Nosworthy, Willysstine Goodell, Emma H. Gunther, Lydia Ray Balderston, Alice Dresser, Caroline E. Stackpole and Louise S. Atkinson" is the imposing array of names that make up the staff of Columbia University's recently inaugurated school for wives and mothers. Every domestic problem, we are informed, from the con-

fection of a digestible pie to the correction of little Mildred's lively imagination will be fearlessly discussed and triumphantly solved. Of paramount, tantamount, nay, almost of catamount importance, however, is the announcement that "the mothers are to be instructed in all the new educational theories," so that "when the child comes home from school with a more or less garbled account of some new way of imbibing wisdom, the trained mother at once can pass upon the question of whether she wishes him to continue with it."

Could anything be simpler? Home comes Reginald with the story of the day's happenings at school. An ordinary, uneducated mother would perhaps be unable to gather from the boy's incoherent account of his experiences, whether his schoolma'am had been following that day the Gary Plan or the Ettinger System. Not so, however, with the fortunate possessor of the diploma granted by the Columbia mothers' college. From her little son's description of the day's doings she swiftly and unmistakably infers that this week he is being educated according to the Montessori Method, but that the instructor does not seem to have thoroughly grasped the ethical value of the sleeping contest. Consequently Reginald is more eager to study than a normal boy of his years should be, and is developing an unwholesome love for reading that lures him from his games.

If we may judge by the names of the new faculty's members, it is composed of a bevy of New England maiden ladies who have renounced forever the thought of marriage and of filling with numerous Protestant babies the empty cradles of the Puritans' descendants, thus preventing the Pope from seizing, as he threatens to do, not only the Sacred Codfish, but even Plymouth Rock itself. But resolutely banishing the vision, these professors of motherhood have with no little fortitude left their peaceful Massachusetts homes and are now devoting their lives to teaching the young matrons of New York to rear, let us hope, large families, and to cook such appetizing meals that fewer husbands from this time forth will be frequenting the divorce courts.

Professors and Spooks

THE journal of the proceedings of the American Society of Psychical Research has just appeared and in it there is an article by Dr. James H. Hyslop, to which the daily papers have given much space. It deals with certain so-called spiritistic phenomena and as a consequence, has attracted much attention. For all people are curious about life after death and allied subjects. Some have this curiosity satisfied by reason and faith; others, however, are without faith and hence so blinded now by passion, now by prejudice, intellectual or otherwise, that their reason cannot arrive at a satisfactory conclusion about anything supersensible. Many such, and some others too, take to Spiritism, a few in a vain effort to appease the hunger of their souls, the longing

for the Infinite, a few others for scientific purposes, so they say. For it must be understood that there are two aspects to Spiritism, the first doctrinal, the second experimental. The latter makes the stronger appeal, though the former is by no means neglected.

The professors who have been engaged in this experimental work recount remarkable stories: they have obtained "spook-photographs," they have seen balls of fire moving through the air, they have heard statues speak, they have embraced "spooks" and so on. How much truth there is in all this, it is hard to say; personal equations are many and complicated.

However, unless moral certitude is a figment of the imagination, and it is not, credence must be given some of the phenomena: they must, in other words, be accepted as objective facts. But how explain them? that is the question. Some by fraud of the kind Palladino practised in her tour of this country; some by natural laws hazily recognized, but inexplicable in the present state of science. Under this class would fall certain phenomena, most probably due to telepathy. But here the line must be drawn; there are other happenings which baffle the intellect, and it does not add to our comfort to find the acute St. Thomas discussing some of these self-same phenomena in his "Contra Gentes" and attributing them to the "black art," a plaything of the devil. Spiritists themselves readily admit obsession even in the sense taught by the Catholic Church. Moreover, "by their fruits you shall know them," is a good norm for evaluating the worth of any system. The fruit of Spiritism is a degradation of soul almost beyond description. Two citations out of the many collected by Raupert, a sometime Spiritist, will make this clear.

I. I stand appalled before the revelations of its awful and damning realities. . . . With but little inquiry I have been able to count up over seventy mediums, most of whom have wholly abandoned their conjugal relations, others living with their paramours, called affinities, other in promiscuous adultery; still others exchanged partners. . . . Their pledges, the integrity of their oaths are no more reliable than the shifting breezes. (Dr. B. F. Hatch, husband of the medium Cora Hatch)

II. Ten thousand unfortunate people are at present in lunatic asylums on account of having tampered with the supernatural. . . . I could quote many such instances where men of the highest ability have, so to speak, neglected all and followed the doctrines of Spiritism only to end their days in lunatic asylums. (Dr. L. S. Forbes Williams).

By their fruits you shall know them: the fruit is Sodom's apple; worse: it is a product that ripens only under a blast from hell. Who then performs those wonderful acts that transcend nature's power? The answer is clear.

Of course, some will smile at this, but then, Satan has always been an uncomfortable fact and an uncomfortable doctrine, if for no other reason because according to Voltaire, supported strenuously by Bayle:

Satan! c'est le Christianisme tout entier; pas de Satan, pas de Sauveur. So it is.

Folk who scorn this phase of evil would do well to ponder these words of M. Jules Bois in his "Satanism and Magic":

A number of persons, not specially distinguished from the rest of the world, are devoted in secret to the operations of black magic; communicate or seek to communicate with spirits of darkness, for the attainment of ambition, the accomplishment of revenge, the satisfaction of their passion, or some other form of ill doing.

The conclusion will be, that if such people, and there are such, investigate long enough they will surely discover "horns, cloven hoofs and a tail" and then anything and everything but the good thing, may happen even to professors.

LITERATURE

Pessimism and Mr. Hardy

MY difficulty at the start in criticizing Mr. Hardy is that I cannot take pessimism seriously. I cannot help feeling pessimism simply as a fifth-rate sort of thing, like Mormonism. I think it as negligible as a nightmare. I no more fear that Fate, in Mr. Hardy's sense, will cut off my thread, than I fear that the dreadful scissor-man will cut off my thumbs. Philosophically, the thing is an insane simplification which explains life by leaving it out; historically, it is a dingy by-product of provincial Puritanism. It is particularly pathetic in "The Dynasts," because there probably never was a subject more calculated to expose the insufficiency of mere black fatalism than the tottering and incalculable wrestle of such giants as Nelson and Napoleon. The whole thing was so full of a fury of free will, that not only was the issue doubtful then but it is doubtful still. Royalism and Republicanism still hold forts against each other through a set of romantic raids, and with that high insecurity that is impossible to the slave. A worse subject for a determinist poem cannot be conceived. It is like hearing an uneducated atheist in Trafalgar Square prove that water can only go downwards with the very fountains spouting against him. Of course in mere logic this philosophy can be connected with revolutionary events as with any events. None the less, the real truth is soundly suggested in the mere fact that when we so connect them, the events look very big and the philosophy looks very small.

But there is another and more appreciative way of putting the matter. Mr. Hardy is undoubtedly a great artist; one almost says a great painter. His landscapes live more than other men's characters. Hardy certainly has some sort of natural force behind him as a creator of the concrete. The sun does shine in his books: if it only gives his characters the sunstroke. The grass does grow in his books: if it grows in the streets. Now a creative artist of this kind always conveys some truth; into figures so solid he must put something of himself; such clay cannot be kneaded without blood. And he must put some truth about the world, too, and the age he lives in; though he may not know which truth it is. Now I should say that, though Hardy throws neither light nor darkness on the universe, he does throw light upon the world, and especially upon the age. The realities of our time which he unconsciously but most creatively reveals are, I think, two. First, that the English landlord system has long since changed from a crime to a public punishment. The second is, that the deepest special sentiment of the modern mind is a contempt for women.

To take the second first, as the most important, it has

been evident in hundreds of things for more than half a century; but above all in the general notion that a woman raises herself by being male. It was shown in the mid-Victorian revolutions in dress, and the imitations of the other sex which have gone from bad to worse. They began with trousers, which are at least convenient; they went on to stiff collars and ties, which are uncomfortable as well as hideous; and they have since sunk so low as votes. It was shown in the crushing out of the genuine feminine novel, like "Cranford," which had a magic entirely its own, and could find fairyland in a nutshell, and the substitution of swaggering manly novels written by women under swaggering manly names. We are often told that they used pseudonyms because the conventionalities forbade women to do such things; but that is one of the many suffragette fables, like the savage who carries his wife off in a bag. Jane Austen did not call herself "John Austen"; still less "John Oliver Hobbes." The only conceivable reason for calling yourself "John Oliver Hobbes" is revealed in the very sound of the words. It certainly is not persecuted woman peeping out in a disguise. It is the female worshipping the male, as in Ouida and the Brontë novels: a horrid sight. I do not mean that the individuals who used such names always had such sentiments; but I do mean that such sentiments were in the air. But the place where the peculiarly modern scorn of womanhood has most revealed its nakedness has been in the perpetual modern pleading for the legal and moral irresponsibility of woman. It seems to be assumed, for instance, that indefinitely "raising the age of consent" is a service to woman; whereas it is obviously, past a certain point, more of an insult to woman than spitting in her face. It must mean that a girl is so much more stupid than a boy that she could never resist him. But the thing has its fullest form in fiction, especially in the fiction of such men as Hardy. The Feminists are always saying that our fathers treated woman as a doll. I say they did not: but I say that Mr. Thomas Hardy does. He is always saying that his heroines are puppets; and a puppet is a doll. But though the heroines of Richardson and Fielding may have been pedantically described, they stood or fell by their own free will. And if I were a woman I should be better pleased even with "Pamela: or Virtue Rewarded" than with "Tess: or Feebleness Knocked About."

In theory, of course, the novelist would say that all human beings shared this feebleness and fatality. But that he does dimly but instinctively regard the woman as the type of it, can be seen by comparing his tone about Tess with his tone about her lover, Clare. He has more moral weakness to excuse him than Tess has; but any one who can smell a moral atmosphere knows that the author not only despises him, but is ashamed of him. But Mr. Hardy seems to think that from a poor, weak woman in a hole nothing but murder and adultery could reasonably be expected. A critic in dealing with Mr. Hardy's work recently said that the novelist does not defend Tess, for so charming a person stands in no need of a defense. Now considering the things that Tess did, however pathetically conditioned, this way of talking is frankly comic. My thoughts wander from poor Tess, with whom otherwise I should be sincerely sympathizing, to another young woman, called Alice Brown, who "assisted dear mama in cutting up a little lad," and who was comforted with the remark that "girls will be girls" and that "old heads upon young shoulders we must not expect to find." But the hole in the philosophy goes deeper. The root blunder is this: that if a respectable country girl like Tess did not feel responsible for what she had done, the character is falsely drawn; and if she did feel responsible, we are ignoring and shutting out her feelings when we treat her as irre-

sponsible. That is the weakness of the whole Hardy position. It is all very well to talk about pitying all the sorrows of men; but half the sorrows of men arise from their knowledge that they are not puppets; and of that knowledge such a writer is admittedly ignorant. The critic quoted says that his author sympathizes with Tess. I say that Shakespeare sympathized more with the villain who poured poison in his brother's ear. For Shakespeare sympathizes with the repentance of Claudius, or even with his mere remorse. By their own confession these fatalists cannot stretch to the emotional octave. How can you completely sympathize with a sinner if you cannot sympathize with his sense of sin?

The second truth is this: posterity will not probably trouble its head about Mr. Hardy's picture of the universe, which is mostly black with spots; men have put that pessimism in much better poetry since the world began, and posterity will have pessimists of its own to play with. But posterity will value him for his vivid and extraordinary picture of England, the rural England of the nineteenth century; for it is the only rural picture that has ever been painted in such black paint. In this respect it stands with the "Songs of the Shropshire Lad." These two authors and men of genius will stand chiefly as the types of the tragedy of English agriculture. They are not peasants: they are pessimists because they are not peasants. Their village is a deserted village; in which, at the best, the village atheist lectures the village idiot and, at the worst, the two are the same. The desolation about them is not the desolation of a wicked Cosmos; it is the desolation of a wicked crime; which has marched on like Macbeth, from the dissolution of the monasteries to the enclosure of the commons. So that here again the real moral of Tess is not irresponsibility but responsibility; not the cloaking of the sins of the weak, but the stripping bare of the sins of the strong.

G. K. CHESTERTON.

REVIEWS

Un Commento a Giobbe di Giulio di Eclana. By ALBERTO VACCARI, S.J. Rome: The Biblical Institute.

It rarely happens that a patristic work is thrown out as unauthentic. Most scholars are satisfied with the critical value of the Migne edition. Few will look up the Berlin issue of the Greek, or the Vienna issue of the Latin Fathers. Fewer still will take the greater trouble of referring to Bardenhewer, or some other patristic authority. Yet the trouble is well worth while. For here is a work that Bardenhewer and his translator, Mgr. Shahan, have taken to be the writing of a disciple of St. Jerome; and it turns out to be an heretical work of the leading Pelagian of all time.

The author, Julian of Eclanum, was a bishop of Southern Italy during the early fifth century. He fell into the Pelagian heresy and became its most learned defender. So great was his power that he aroused the might of St. Augustine. The controversies between the two were the occasion of some of the most precious memorials we have of the teaching of the Bishop of Hippo and of the Church on grace and free will. And now all that is left of Julian are fragments that Augustine has preserved and the present commentary. This is why Father Vaccari has deserved great credit for the identification of the only extant complete work of this Pelagian heresiarch.

Only one manuscript of this work is known to exist; and that is an eleventh-century copy preserved in the Benedictine monastery of Monte Cassino. In this manuscript, the commentary is assigned to Philip, a disciple of St. Jerome, and as such it appeared in the *Spicilegium Casinese*, in 1897. Yet it was not Philip's Commentary on Job, as might have been seen by a comparison with that very work as published, in 1527, by Sichard. The difference between the Monte Cassino false Philip

and the *Sichard genuine* Philip on Job escaped the attention of such patristic scholars as Bardenhewer, Lehman, and others. That difference is now pointedly remarked by Father Vaccari.

Not only are we assured that the Monte Cassino commentary is not the work of Philip, the disciple of St. Jerome, but the authorship is vindicated to the heretic and Pelagian Julian of Eclanum. To make good this contention, Father Vaccari compares the present work with the extant writings of Julian in the matter of language, syntax, style, doctrine, Pelagianism, erudition, use of Scripture, etc. The results of the comparative study are conclusive in favor of Julian's authorship.

W. F. D.

Henry Augustus Coit, First Rector of Saint Paul's School, Concord, New Hampshire. By JAMES CARTER KNOX, Master and Former Scholar of Saint Paul's. New York: Longmans, Green & Co. \$1.00

"Part mystic, part monk, and part stoic" is the way the discerning author of this sketch of an old-fashioned school-master sums up his subject's character. Dr. Coit was not a critical scholar, but constantly emphasized the cultural value of the classics, and at the mere suggestion of any divorce between art and ethics would be filled with a noble indignation. A thoroughly religious man, he had grasped the Catholic principle that the best way of promoting purity among boys was to dwell upon "the beauty and joy of the clean life." For guiding the young effectively in these delicate matters Dr. Coit seems to have realized the need of something like the confessional, though he was not very "High." The moral rather than the dogmatic side of religion was his passion. "Shall we give up the ideal we have had before us," he would cry, "or lower and shape it to suit a self-willed, faithless and superficial age? Ah, no, never, by the help of God, never! This place belongs to Our Lord and Saviour Jesus Christ. He is and shall be its true Light and King." But the first rector of St. Paul's was content to say with Queen Elizabeth regarding the Eucharist:

Christ was the word that spoke it;
He took the bread and broke it;
And what His words did make it,
That I believe and take it.

a doctrinal vagueness that appeared to please Henry Augustus Coit. It would be interesting to learn just what his creed was, for there seems to have been a good deal of the Catholic about him. The tendency in this country to keep religion separate from education is growing so strong, that it is very refreshing to read the biography of such a staunch defender of the contrary position as was Dr. Coit.

W. D.

Reticence in Literature. By ARTHUR WAUGH. New York: E. P. Dutton & Co. \$1.25.

In this volume of literary essays there is a buoyancy of tone which is more explicitly struck in the introduction, where the author exalts the quality of hopefulness in literature, and which throughout the book gracefully relieves his critical and analytical passages. This is especially evidenced in an essay like "The City of Bath," an exquisite cameo of an old English town "dreaming with her gray eyes of stone of the glories of an unforgettable past." In the essay which gives the book its title, however, there is a lack of depth and utterness in the thought. Reticence, or a certain mild dignity of expression, is too light an excellence to emphasize so gravely and at such length. And when the author proceeds to take Swinburne to task for lack of reticence and cites some vile, if withal most rhythmical, stanzas to point his criticism, a ferule seems to be used to chastise a murderer. In such passages Swinburne is the gross-hearted assassin of innocence.

The analytical essays dealing with the connection of Victorian

poetry with the movements of that age are good and lend scope to much discerning criticism and delightful quotation. But is it true to say that a real verse-maker is merely part of a movement? Lampooners and the composers of factional songs may be so, but most poetic movements are born in the brains of critics, after the verses which are supposed to embody them are made in the world-old unreflecting way and the passions that fired them have gone cold. There are a half-dozen biographical essays on poets and fiction-writers in Mr. Waugh's work which display the same fine academic touch and breadth of sympathetic reading. "Richard Crashaw" is a brief but devoted portrait, and "Christina Rossetti" is a warm, beautiful appreciation. There is a little partisan spirit, however, in the essay on George Herbert. For in it the author sums up very effectually the appeal of the Anglican Church, an appeal full of the beauty of even-song and yew trees and the quiet music of the village chime, prayer-service with English art and English comfort for Englishmen! All this contrasts strongly with the One Faith which even its bitterest critics could never call insular, that with or without art has spoken steadily to the whole world its same unchanging message through nineteen centuries of life.

T. C.

Belgium. By R. C. K. ENSOR. New York: Henry Holt & Co. \$0.50.

This is not a war production, intended to stir up a passing emotion, and presenting a surface view of country and people. The author studies the little country up to the year 1914, with a view to making his readers realize the national character and achievements of the Belgians. He observes rightly, judges correctly and treats his subject along broad lines. Praise and reproach are given in all fairness. With a careful hand he traces the characteristics of the country and outlines the special traits of the people. Flemings and Walloons would easily recognize their portrait. The summary of the rather complicated history of Belgium deserves special mention, for its just proportion and arrangement and its true insight into the glories and sufferings of the people. Since its independence Belgium has advanced more than any other country in political and social organization. The irritating language question, the politico-religious parties, the conservative plural suffrage, the proportionate system of representation are subjects of keen interest to a student in sociology. The main traits of the Belgian character are devotedness, sincerity and justice, and Mr. Ensor describes Belgium and the Belgians with a spirit of justice and sincerity.

J. J. O.

Through a Dartmoor Window. By BEATRICE CHASE. New York: Longmans, Green & Co. \$1.50.

This book presents a number of tales and descriptions of the people and country of Dartmoor, England. Simple in subject-matter and style, it has all the charm which that quality gives. The author, in speaking of the dialect of her beloved people, says: "'Mazed' designates any form of harmless lunacy," and later adds: "I am 'moor-mazed.'" It is true that she seems passionately fond of all connected with Dartmoor. But it is the fondness of one who sees great beauty in it all and wishes to communicate to others the pleasure that arises from it. Each tale of the Dartmoor people, whether it be of the postman or barber, the housewife or children, is entertaining, and each description of the moor, its weather or its water, is vivid and beautiful. However, in such chapters as "Cut Glass and Crystal" or "The Good Tree," where the moor and its people fade from our view, interest is lessened. The book will probably make an appeal to only a limited class of people. Not all will find sufficient interest in a series of anecdotes. Miss Chase tells us in the introduction that, following the suggestion of "reviewers and others to have no plot," she has purposely omitted one. That is a matter of regret, for a good plot would have made the book more interesting. The illustrations of "Through

a Dartmoor Window," taken from photographs, add greatly to the book's attractiveness.

P. A. C.

The Lutanist. By ALICE WILSON. Boston: Richard G. Badger. \$1.00.

A constitutional dislike for books of poetry that take their titles from the first poem in the book, simply because it was put first, makes the reviewer think favorably of "The Lutanist," for it has a meaning with regard to the contents of the volume of verse to which it is given. To lute, in its poetic sense, means to sound softly and sweetly. That is what the author has done in the fifty-seven selections presented to us. Hence no great reaches of emotion are found though it is there with its appeal to our gentler feelings. Nature, mythology and travel give the inspiration in the thirty-eight numbers of the first part. Despite carelessness here and there in the meter, the thoughtful lines move easily, now with a fine stateliness, now with a bird-like flicker of wings. The thought is good and sincere, the language choice, though showing a preference for the rare word, the imagery, as a rule, is pleasing, but the simile "as a sun long set and rotting in effulgence" is very unpoetical. "An Egyptian Tomb," "Hermit Thrush," "Three Prayers," "At Perugia," "Prima-vera" are the best poems in the book.

H. McG.

Introduction to the History of Religions. By CRAWFORD HOWELL TOY. Boston: Ginn & Co. \$3.00.

It is by no means an easy task to write an "Introduction to the History of Religions," and, doubtless, no one realizes this more than Professor Toy himself. The chronicler of the cults of the days that are passed, as well as the investigator of the present, must be an historian, a philosopher and an ethnologist, nay more, must think and write objectively. The last qualification is, perhaps, the most essential, and, strange to say, one that is generally conspicuous by its absence. Professor Toy's book is objective and subjective. The author has done splendid work in collating facts which bear on religious and non-religious institutions of the past and the present, has avoided the pitfalls of Totemism, but, withal, is the victim of modern theories of religious progress, as, for example, when he arbitrarily asserts that monotheism is the fruit of the criticism of polytheism. It would be interesting and advantageous if a scholar of Professor Toy's attainments were to forget for a moment the vagaries of evolution and lift from the barbarian religions the common myth themes. He might surprise himself and the world.

J. T. L.

Citrus Fruits. By J. ELIOT COIT, U. S. A., Ph.D. New York: The Macmillan Company. \$2.00.

For the benefit of the less informed we may say that "Citrus" is a term that has been introduced to designate all fruits of the orange family. The author of this book, a professor of the University of California, has been employed for years in studying and teaching all that belongs to the cultivation of such fruits; and his work regards chiefly orange growing in California, one of the chief industries of the State. Regarding the book itself we have only this to say, and we fancy that it leaves nothing unsaid. If anyone is thinking of entering the business, let him study Professor Coit's book from beginning to end; if anyone in the business is satisfied for the moment with his orchard, let him study this book to learn how to avert dangers that are threatening him; if one is dissatisfied with his orchard for any reason whatever, he will find in this book the proper remedy. It may perhaps be too much to expect one who seems to give himself up exclusively to the one subject of oranges to be exact in his knowledge of ecclesiastical term-

inology; but Professor Coit will probably thank us for telling him that Jesuits are not "monks." But how do the Jesuits manage to creep into a book about oranges? Those Jesuits, they are ubiquitous!

H. W.

BOOKS AND AUTHORS

August's "best sellers," according to the *Bookman*, were these: "Michael O'Halloran," Stratton-Porter; "K," Rinehart; "A Far Country," Churchill; "Jaffery," Locke; "Pollyanna Grows Up," Porter; "The Harbour," Poole, and "The Lovable Meddler." As for the last named book, (The Britton & Reilly Co., Chicago, \$1.35), it is a novel by Leona Dalrymple, whose worthless story, "Diane of the Green Van," was one of last year's best sellers. Her new book, therefore, is also a "popular" favorite. It is a harmless enough story, however, about an amiable old Scotch doctor who undertakes to provide with bridegrooms several fair maidens. We have already reviewed the six other novels.

The London Catholic Truth Society has published in a large octavo volume of 300 pages, Father Bede Jarrett's "Meditations for Layfolk." The eloquent Dominican preacher, well known across the water, presents 150 considerations on very varied topics dealing with many sides of Catholic life in a thoughtful and deeply religious strain. It is a very successful effort to interpret all phases of the modern world from the point of view of Christian philosophy. The arrangement, with one meditation to every two pages as they lie open to the reader, is especially handy; print and paper are excellent, and the price (2/6) is marvellously low.—Father Roderick MacEachen, a priest of the Columbus diocese, has prepared for the little ones a "Child's Life of Christ" (Catholic Book Co., Wheeling, W. Va., \$0.25) written in simple language and full of pictures.

"In connection with my work as counsel for the Catholic interests of the State of New York before the recent Constitutional Convention at Albany," writes Mr. William D. Guthrie, "I found very great misunderstanding among Protestants, and even among some Catholics as to the attitude of the Catholic Church in regard to the public schools, the religious education of children, and religious tolerance. When, therefore, I was asked to deliver an address at the dedication of the Glen Cove parochial school, I felt it my duty to deal with the subject somewhat comprehensively." This excellent address which expresses the convictions of a distinguished Catholic lawyer regarding "The Catholic School" is the leading article in the current *Catholic Mind*. Then follows Father Blakely's searching paper on "Religious Instruction and the Public School." A good translation of the Holy Father's recent decree granting priests the privilege of saying three Masses on All Souls' Day concludes the number. As the prayers to be said are here printed in Latin and in English, both clergy and laity will doubtless find this issue of the magazine very useful.

The latest volume of that busy book-maker, Christopher Hare is entitled "Life and Letters in the Italian Renaissance" (Scribner's, \$3.00). The authors whose lives he sketches and whose works he analyzes or quotes are Lorenzo dei Medici, Poliziano, Sannazzaro, Pontano, Flaminto, Molza, Bandello, Pulci, Boiardo, Ariosto, Bembo, Machiavelli, and Castiglione. In his endeavor to provide a readable account of the Italian Renaissance the author does considerable whitewashing and by leaving out the shadows gives a false picture of the period. From this book the unsophisticated reader would scarcely infer that Lorenzo the Magnificent was really the corruptor of his people and that the writings of some of the authors named were no better than their lives. The age's passion for beauty was a pagan one. The

book's digests of Italian classics will be useful to teachers, but Theodosia Drane's "Christian Schools and Scholars" and Pastor's "History of the Popes" should also be consulted. Mr. Hare's book is fully illustrated.

"The Pentecost of Calamity" (Macmillan, \$0.50) and "Armageddon" (Lane, \$1.00) are little literary volumes inspired by the war. In the first, Owen Wister, contrasts the Germany he knew prior to August 1, last year, to the Germany of this very day. He cannot reconcile with what he beholds now the contentment that then seemed to be the country's chief characteristic. The book, which is powerfully written, is an arraignment of the Kaiser, and the author seems to regret that the United States did not forfeit its neutrality last fall. The other book is from the pen of Stephen Phillips, and is described as "a modern epic drama in a prologue, series of scenes and an epilogue written partly in prose and partly in verse." The play, which begins and ends with a synod in hell, is strongly anti-German, and, though it contains good lines, is another proof that the present conflict is too great a theme for our modern poets to handle adequately. Perhaps the "epic of the Great War" cannot be written till the year 2015.

Lovers of children and lovers of mysticism, for the two loves are often blended, will read with thorough enjoyment "The Golden Scarecrow" (Doran, \$1.25) Hugh Walpole's latest book. There is wealth of imagination and forcefulness of style in his descriptions of the nine little children, aged one, two, three, four, five, six, seven, eight, nine years, respectively, who come before the reader's view in situations tragic and comic. The unexpressed, because inexpressible thoughts of children here find utterance. Each chapter is a separate story in itself; stories which seem almost "too old for children and too young for grown-ups," and will best meet the tastes of the old who are still young, of the young who are old before their time. A mystic "Friend," who is "not God," enters into each of the lives here depicted. Catholic readers will see a realization of this friend, who is always near, especially when deeds of loving-kindness are done, in the consoling presence of each child's Guardian Angel—"Closed Doors" (Houghton, \$1.00) by Margaret Prescott Montague, is rather an opening of closed doors for most readers. It is a collection of studies of blind and deaf children in a State institution. The world of childhood is a strange land to the Olympian; it is stranger far when speech and sight and hearing are denied to the child. The author, however, has penetrated behind the barriers and translates for us the mysteries that are lurking there. She reveals feelingly, but not sentimentally, the wealth of fancy and imagery, the vague longings and mystic joys, the kindnesses and friendships of their lonely little lives. But through all the pathos and affliction, she does not let us forget that theirs, withal, is a happy life.

"You'll find that a priest in New York is everything from a policeman to a hospital nurse and he is always on his job. When nobody else listens, he listens; when nobody else helps, he holds out a hand." That is the encomium the Catholic clergy of the metropolis receive from the late F. Hopkinson Smith, in his last novel, "Felix O'Day" (Scribner's, \$1.35). The story is quite Dickensian in flavor. Otto Kling, the curio-dealer, his little daughter Maizie, Kitty Cleary, the express woman, and Father Cruse, the pastor of St. Barnabas', are admirably drawn, and Maizie's birthday party is the best chapter of the book. The development of the familiar plot enables the author to describe faithfully the region about Fourth Avenue and Twenty-eighth Street as it was ten years ago. Father Cruse seems to wear his cassock

wherever he goes.—Willa Sibert Cather's new novel, "The Song of the Lark" (Houghton, \$1.40), tells at considerable length how a Colorado girl of Swedish parentage became a prima donna. Thea's character is rugged rather than amiable, but not too strong to keep her from accepting a married man's attentions. The author has "gotten up" a vast deal of information about the cliff-dwellers and the operatic stage, but the best part of the book is her description of life in rural Colorado.

EDUCATION

Catholic Students and Protestant Chapels

DISTURBANCE in Wisconsin education is nothing new. Effervescence is a normal condition. It does not, however, often fall to the lot of a Catholic churchman to "stir the pot," as the Archbishop of Milwaukee has done lately. Beloit College was organized by the Congregational and Presbyterian Churches in 1847. Since the announcement of the Carnegie foundations it has been declared non-sectarian. How far non-sectarian may be gathered from the fact that all the students must attend daily and Sunday services in the college chapel as well as Bible class. The Catholic priests of Beloit recently asked the college authorities to excuse the twenty Catholic students in the institution from these religious exercises. The request was refused. Archbishop Messmer, in a letter read in the Catholic churches of Beloit on Sunday, September 26, more than advised the withdrawal of Catholic students from the college. This letter had become public on September 22. The faculty of the college took cognizance of it. It was considered in a faculty meeting, held the next day, and the papers of September 24 announced that the faculty had refused to excuse Catholic students from the religious exercises. The reason assigned for the refusal was that the faculty "regard the classes (Bible) and worship as non-sectarian."

WHY CATHOLICS MUST NOT GO

In his letter the Archbishop said:

In virtue of their holy Faith and its sacred rules, Catholics are placed in an entirely different position from that of Protestant believers who may, without the slightest inconsistency or violation of religious principles, take part in any sectarian worship or exercises. Here is exactly the difference between the Catholic and the non-Catholic viewpoint. Anyone who believes the fundamental Protestant doctrine of private interpretation of the Bible must, in order to be consistent, maintain that one form of worship is as good as another. But a Catholic holds that "truth is one, error many," that there is one form of true worship, and that the multitude of other forms proves that they are false, an abomination and not a sweet savor to the Most High God. Now it is evident that no Catholic boy or girl can possibly be allowed, for any reason whatever, to attend such sectarian religious exercises and Bible classes. No Catholic parents can, without permitting a grievous sin against religion, allow their children to take part in or assist at the exercises mentioned.

FREEDOM FOR THEMSELVES ONLY

To these words of Archbishop Messmer there will be those who object that attendance at these religious exercises in non-Catholic schools is not interpreted as a participation in worship, but only as an observance of a college regulation. It would be a very original use of words to call the observance of each college regulation, for example the observance which requires punctual attendance at lectures, an act of Divine worship. This attendance at college chapel must, then, be for some at least of the students more than the mere observance of a college regulation, otherwise the authorities of Beloit could not regard these chapel exercises as worship. Press reports from Beloit say that the faculty "regard classes (Bible) and worship as non-sectarian."

The chapel service is non-sectarian, but it is "worship." The faculty at Beloit know that it is a form of worship not acceptable to some of their students. Why, if they are non-sectarian, do they force it on these students? Is it because as the "Standard Dictionary" says, "The Puritans [Congregationalists are Puritans] as a body were strong upholders of freedom of conscience," or should the "Standard Dictionary" have added, "for themselves?"

This whole matter is, however, considerably broader than the incident in Wisconsin. Beloit is not the only college in the country which compels the attendance of Catholic students at religious services which they do not approve.

The newspaper states that the faculty of Beloit "regard classes (Bible) and worship as . . . a vital part of college life which no student can afford to miss, and for which no student need sacrifice his faith." In other colleges through the country where the same conditions obtain, it is likely that the faculties hold the same opinion. This suggests several questions:

FAITH IN DANGER

If Catholic students attend these religious services merely as a matter of routine, why can they not afford to miss them? They have no sympathy with the worship. Therefore they are getting no good out of it. They are present at a worship which they consider false. That presence is a lie. A lie is something which they can very well afford to miss.

If Catholic students enter into these religious exercises in a spirit of worship, how can they fail to sacrifice their Faith. Is there any clearer declaration of loss of faith than false worship? The story of a golden calf and certain Israelites is surely well known to religionists who pride themselves on being students of the Bible. If any of these students have ever added to their knowledge of the Bible some acquaintance with church history, they will remember that thousands of sturdy martyrs went to death rather than participate in what they considered a false worship, and if these same students have ever added to their knowledge of the Bible and of church history, a slight acquaintance with Greek, they will remember that the martyrs were called such because by their refusal to participate in a false worship they were supposed to be *witnesses* to the faith. Any one of the early Christians, who, under fear of torture, did participate in a false worship, was called not a martyr or a witness to the faith but an apostate, "one who forsakes a faith," a definition not constructed to suit the purposes of the present paper, but supplied by the "Standard Dictionary" for the enlightenment of those who think that to participate in a false worship does not mean a sacrifice of faith.

To imperil their faith, however, Catholic students in Protestant colleges do not have to go so far as a participation in non-sectarian worship. There is enough danger in mere routine attendance at Protestant services. Can Protestant ministers conduct chapel services or expound the Bible without expressing opinions to which Catholic theology takes exception? Are Catholic young men and women of undergraduate caliber able to recognize these errors? If, in the minds of these young people, error is thus mingled with truth, is not the purity of the Faith impaired? Catholic Faith is not a *selection* of such opinions as one cares to admit, but the acceptance of a *collection* of teachings which no one who calls himself a Catholic can reject.

HOW FAITH IS LOST

Besides, the acceptance of Catholic truth is not an act of natural intelligence, but something supernatural. The habit of faith, moreover, is a virtue. Other virtues can be lost; so can faith be lost. Parents seem to realize that purity is a virtue, and that it can be lost. They do not suffer the purity of their children to be endangered. But they seem to think that faith is a conviction altogether like ordinary knowledge, and that as their

children can never lose the knowledge that two and two make four, so they can never lose this other knowledge which is called faith. But faith is not mere knowledge. There is a young man in Canon Sheehan's "New Curate" who had gathered a great store of knowledge about the Church without being able to make an act of faith. This young man performed an act of charity. He visited the sick. When he came out of the cottage, where the sick person lay, he was able to say, "I believe." The act of faith is a grace, and the habit of faith is a virtue. These two statements, expressed in other words, mean that faith is a favor of God. If it is not cherished, it will be lost. What is not appreciated, God will scarcely preserve to us.

That is the theory of the case. The facts confirm the theory. Every year in this country from the presence of Catholics at non-Catholic schools there is gathered a harvest, and it is a harvest of apostates. The pity of apostasy were great enough under any circumstances. It is greater when the loss to the Faith is of college men and college women. These, as a late editorial in *AMERICA* remarked, should be our Catholic leaders. If the destined leaders are not found in their places, or are even discovered among the enemy, to whom will the rank and file look for commands?

JOHN P. McNICHOLS, S. J.

SOCIOLOGY

Labor and the Equitable Wage

IT is a saying of the "Oldest Inhabitant" of those parts, that nothing of note ever happens on Seventh Avenue, near Twenty-third, in the day time. As a rule, that section of Manhattan turns on its pillow to awaken to a new and glad existence, with the approach of the mystic gloaming. But every rule must suffer its proverbial exception. On September 22, at about eight o'clock in the morning, a strip of street, four hundred feet long and perhaps sixty wide, rose with a sudden slowness, poised itself for a moment like a sluggish wave at crest, and with no undue haste, sank to a depth of forty feet below the sidewalk. With it went a beer-truck, a few wagons, a Ford, some two hundred pedestrians and a crowded street-car. The temporary framework of the new Subway had been blown away, as some five Investigating Committees think, by a shower of rock, set loose by a blast of dynamite.

THE COST OF AMERICAN IDEALS

In the street-car was one Andreas Vaszary, a Hungarian day-laborer. The rescuers found him wedged beneath a seat. Both legs were broken and his head was badly bruised, but he was just conscious, and when they placed him on a stretcher, his first words were, "This means I've lost my job again. I wish I'd been killed." It seems that Andreas, after a long period of idleness, occasioned by an attack of pneumonia, had been retained only the day before by the city of New York, to aid in sweeping the streets. Good reason had he to congratulate himself, for the Board of Estimate, as a result of much investigation, had recently decreed that "no unskilled laborer's family can maintain a standard of living consistent with American ideals on less than \$840 a year."

Acting on this knowledge, the Board had recommended that the salaries of the street-cleaners be raised by degrees from the \$720 hitherto paid, to the required maximum. Andreas had rightly considered himself in luck, for during his illness, not only had his family fought against starvation, but the rent was overdue, and there was an alarmingly large bill at the grocer's. Of course, being only a day-laborer, his work had never allowed him to put anything aside to tide over such accidents as sickness or slack periods. Like millions of his kind in this country, he had never been able to keep much more than a week between his family and actual want.

"THE MINIMUM OF DECENT LIVING"

Lest one be swept to the conclusion that New York has been taken over by the Socialists, let us hasten to quote the "theory" which led the Board to recommend an increase in wages. "This salary range," report the investigators, "is based on the theory that a sweeper enters the department with little or no family responsibility, and at a slightly lower salary than the average pay for similar labor in private employment. Thereafter his salary is increased with each year or two years of satisfactory service, up to the point at which his family obligations are greatest. At this point, his salary should approximate the minimum of decent living." It is, therefore, sufficiently plain, that the Board in desiring the recompense for labor to be such as will "approximate the minimum of decent living," has not undertaken to maintain its dependents in Sybaritic luxury. It has merely "approximated" a fundamental principle of social justice, which through continued neglect and customary violation, is looked upon even by many Catholics as revolutionary and, if not heretical, is, at least, offensive to pious ears.

ANNUAL EXPENDITURES

For the purpose of investigation, a family of five was chosen, consisting of a father, a mother, two boys, one thirteen and the other six years of age, and a girl, ten years old. A classification of expenditures, reaching a total of \$840 a year, was made after a careful study, conducted under actual conditions:

Housing	\$168.00
Carfare	30.30
Food	380.00
Clothing	104.00
Fuel and light.....	42.00
Health	20.00
Insurance	22.88
Sundries	73.00

\$840.18

As usual, the largest single expenditure is for food, another proof, if one be needed, of the fatal passion of the poor for eating and drinking, so often noted by students of social pathology. According to the investigators, the *per diem* allowance is thus divided: Father, 27 cents; mother and older boy, 21.6 cents each; the girl, 16.2 cents, and the younger boy, 13.5 cents. These figures, which do not total \$380, are offered probably as rough approximations.

"SUNDRIES"

The items "Sundries" gives an excellent idea of what the investigators consider necessary beyond the factors absolutely required for the maintenance of life. They are thus tabulated:

Papers and reading matter.....	\$ 5.00
Furniture, utensils, fixtures, moving expenses..	18.00
Church dues.....	5.00
Recreation	40.00
Soap, washing material, stamps, etc.....	5.00

\$73.00

The recognition by the Board that suitable amusement and recreation are needed by the workingman and his family, notes an advance upon the work of previous investigators who too often have inclined to regard all relaxation as luxury. "It is unnecessary to defend the position," report the investigators, "that a family in order to maintain a normally happy and self-respecting existence must have proper amusements. For recreation, therefore, we have allowed occasional trips to the beach, incidental carfare, motion picture shows, Christmas and birthday presents, and miscellaneous amusements." There need be no fear of excess, since all this is to be accomplished by the use of forty dollars for five persons. "Reading matter," as

contemplated in this schedule, will be confined to "a one-cent daily paper and a Sunday paper almost every week."

THE SHOP GIRL'S BUDGET

Speaking generally, the New York Board of Estimate has accomplished its difficult task with much success, and has set an example which may be followed with profit by other municipalities. The New York report differs from many others in the circumstance that its findings have brought about an actual increase in wages. Comparison with a few other budgets may serve to show how much happier, from a financial standpoint, is the lot of the New York street cleaner, than that of the ordinary shop girl. The first budget represents the weekly expenditure of a working girl whose weekly wage, after a year's service, was six dollars:

One-half of furnished room.....	\$1.50
Seven breakfasts (bread and coffee).....	.70
Seven dinners.....	1.40
Seven lunches70
Carfare60
Clothes (at \$52 annually).....	1.00
	<hr/>
	\$5.90

Upon recreation, reading matter, church dues, soap, stamps, all thought necessary for the street cleaner by the Board of Estimates, this girl will be able to expend the sum of one dime per week. This particular girl was engaged in an industry which gave employment for an average of forty weeks annually. If she saved her weekly surplus of ten cents, she would have four dollars with which to meet the slack season of twelve weeks.

POVERTY AND DELINQUENCY

A second budget was submitted by Dr. Woolston at a meeting of the New York Factory Investigation Committee last winter. Like the first, it refers to female workers not living with their families:

Many of the women and girl employees studied, are adrift and entirely dependent on their own earnings. It is difficult to see how a girl manages to live properly for \$6 or \$7 a week, yet figures for New York City show that out of 15,000 female employees, 8,000 got less than \$6.50, and this in the busy season last year. This typical weekly budget shows how near the ragged edge many live: Clothes, \$1.50; room, \$2; food, \$2.50; carfare, 30 cents; incidentals, 20 cents; total, \$6.50. There can be but the scantiest provision for laundry, medical care, insurance or recreation, upon such a slender margin. (In the majority of these cases, the girls, on the contrary, will soon find themselves in debt). Slack work or sickness inevitably means debt.

In the lives of women forced to accept these hard conditions, anything like suitable recreation or provision for the future, will be altogether absent, and it may be believed that this circumstance predisposes in some instances to moral deterioration. While it would be a grave error to find in economic conditions the sole or even the greatest contributory cause of moral delinquency, yet there can be no doubt that the connection between the two is sometimes very close. It is true that many girls who work for five dollars a week are tired, ragged and hungry, but saints, and that others with every whim and fancy satisfied, eagerly welcome the occasions of wrong-doing. But it is also well to remember that an aching head, an empty stomach and, perhaps, a hungry heart, together with a natural, wholesome desire for amusement and the prospect of being put out in the street for non-payment of rent, may sometimes form a combination of circumstances which make the first step in the wrong direction seem like the beginning of a life of ease and happiness. "These girls," writes Dr. Woolston, "must seek their social pleasures at the hands of some 'gentleman friend.' It need not be said how dangerous this situation is to a girl alone in our cities."

CONTRACTS FREE AND FAIR

Industrial reports, issued during the past year, record the unjust conditions which, in many fields of labor, have come to be accepted as inevitable. "Of course," testified a telephone operator, whose daily wage after fourteen years of satisfactory service, was \$1.94, "we girls feel that we ought to have more money after all this time, but the way things are going now, I feel that I'm lucky to have a job at all, and I don't want to lose it by talking." This girl was willing to work under what she did not consider an equitable contract, simply because, unaided, she had no means of inducing the company to meet its employees on a mutually satisfactory basis.

The company will reply, no doubt, that the freedom to enter into a contract is a right of the individual, which the State itself is bound to defend. True, but no one has the right to be a party to an unjust contract, and the State is equally bound to provide that contracts be fair as well as free. An unequitable contract is a contradiction in terms. "There is a dictate of nature more imperious and more ancient than any bargain between man and man," wrote Leo XIII, "that the remuneration must be enough to support the wage-earner in reasonable and frugal comfort. If through necessity or fear of a worse evil, the workingman accepts harder conditions, because an employer or contractor will give him no better, he is a victim of force and injustice." Nor should it be forgotten, that if social and economic conditions, beyond the control of the individual, further the making of these alleged "contracts," it becomes the duty of the State to use all its power to change these conditions.

PAUL L. BLAKELY, S. J.

NOTE AND COMMENT

Genius has been described by someone as a capacity for work. The definition cannot stand the test of logic, but it expresses a condition necessary for the success of genius or of talent of any order. These thoughts are called to mind by the recent celebration of the golden jubilee of the ordination to the priesthood of Reverend Charles Coppens, S. J. Few lives have been so crowded with persistent and painstaking labor. The result is shown in the number and variety of excellent and thoroughly useful books produced by him. He has been a pioneer in many fields. His class manuals cover the widest range of subjects, all of which have been actually taught by him: rhetoric, oratory, logic and mental philosophy, moral philosophy, moral principles and medical practice, history of philosophy, and subjects of a religious nature. They are mainly the digest of his own preparation for the classroom. And the end, we may hope, is not yet; for though in his eightieth year, after sixty-two years spent in the Society of Jesus, Father Coppens still remains as active and alert as ever, bent solely upon realizing to the utmost the great ideal given him by the saintly founder of his Order, God's greater glory in all things.

In the latest bulletin of the New York Board of Health Dr. Louis I. Dublin speaks of the mortality of the children of the poor. Their lives, as he rightly says, are often blasted before they are born, due to the fact that the mothers must help earn a miserable income. "It is evident that the infants of these mothers show a much higher death-rate than do those of mothers engaged in housework only." Both during infancy and later such conditions play an important part in child mortality. The wife's place, especially while the duties of motherhood rest upon her, is clearly in the home and not in the workshop. Unnatural conditions which make this impossible, or self-imposed labors undertaken to accumulate greater earnings, are certain to produce disastrous effects in

both the physical and moral order. The results in the latter cannot be statistically ascertained with any approach to actuality, but they are in all probability even more lamentable than the purely physical evils.

"Has the war produced a revival of the spirit of religion in England?" the London *Universe* asks. Admitting that such has been the case in France and Germany, it fails to see similar apparent evidence of a spiritual revival in England. The presence of danger, save for occasional Zeppelin raids, it believes, is still too remote. Despite this, the same paper elsewhere points out that the great European struggle has produced its effect. "Before the war people used to seek mysterious motives in the priority given to the Holy Father's name in the toast 'Pope and King.' All that suspicion is gone, and Catholic soldiers have, as it were, won their spurs in the confidence of the Englishmen." Up to the present about one hundred Victoria Crosses for conspicuous bravery in the war have been awarded, and of these at least twelve are worn by Catholic soldiers. Thus on their country's list of honor "Catholics are more than proportionately represented."

The Church here in America as well as in other countries is keenly alive to the needs of the workman. A new proof of this comes from Boston, where a zealous Lithuanian priest recently founded "St. Joseph's Lithuanian Roman Catholic Association of Labor." This young organization has twenty-five divisions in Massachusetts and other States, with a total membership of over 400 members. A tri-weekly paper is about to be started, and altogether the Association gives promise of a long and useful life. It is to be hoped that its influence will spread to all places where there are Lithuanian workmen. Meantime while this is being accomplished the greater Catholic associations would do well to reflect on the fact that an organization of workmen founded last spring is about to issue a tri-weekly paper. It is hard to know which to admire the more, the zeal and efficiency of the young association or the rhetoric of the older and more powerful organizations.

In an article contributed to the October *Catholic World* A. N. Nankilwell describes "The New Situation" created by the Kikuyu controversy, and Father Burke shows that the projected congress for the Protestant invasion of Latin America, a movement which has, for the present, been blocked by the protest of the Bishop of Panama, is likely to result in an American Kikuyu. For the *Living Church*, representing the "Catholic party" in the Protestant Episcopal Church, is protesting against their "historic" body conspiring with heresy to disturb the peace of the ancient Mother. John Barrett, the Director General of the Pan-American Union, advised the promoters of the congress "not to criticize the civilization of Latin America," and the editor of the *Catholic World* well observes that.

Cordial relations with our Southern neighbors are of vital interest to our country. Every true citizen of the United States should be interested in maintaining them, if for no other reason than the welfare of our own land. But bigotry's spear knows no brother. Many of the representatives to this congress are only too eager to carry down there the firebrands of bitterness, dislike and contempt. They care nothing what the results to our country may be, in a time of crisis, for example, when we might stand in sore need of the help of those Southern nations.

The congress is sure to be held somewhere, of course, for Bishop Stuntz is too shrewd a financier to allow such a good opportunity for swelling mission funds, to slip by. But can this country afford just now to let him make the Latin-Americans less friendly to us?

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